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HEAVENLY ARCANA

VOL. VIII

Notch Edition

OF

SWEDENBORG'S WORKS

VOLS.

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1752

Notch Edition

VOL. VIII

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES VI., VII., AND VIII., OF THIS EDITION

TREAT OF

THE BIRTH AND DEVELOPMENT OF THE DIVINE NATURAL IN THE LORD'S HUMAN; AND OF THE REGENERATION OF THE NATURAL IN MAN.

VOLUME VIII. TREATS ALSO, IN THE INTERNAL HISTORIC SENSE, OF THE ESTABLISHMENT OF A REPRESENTATIVE OF A CHURCH AMONG THE ISRAELITES.

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

GENESIS.

CHAPTER THIRTY-SECOND.

4229. In Part Third we began to explain what the Lord foretold concerning the final judgment, in the twenty-fourth chapter of Matthew, the explanation being prefixed to the last chapters of that Part, and continued as far as the thirty-first verse of that chapter (see n. 3353–3356, 3486–3489, 3650–3655, 3897–3901, 4056–4060). What is the internal sense of all the things foretold, in a summary, is manifest from what has been already explained — namely, that the successive vastation of the church, and at length the establishment of a new church, is foretold in the following order: I. That they would begin not to know what good and truth are, and would dispute about them. II. That they would hold them in contempt. III. That they would not acknowledge them in heart. IV. That they would profane them. V. And because the truth of faith and the good of charity would yet remain with some, who are called the elect, the state of faith at that time is described. VI. And then the state of charity. VII. And lastly the beginning of a new church, which is meant by the words that were last explained — *And He shall send forth His angels with a trumpet and a great voice; and they shall gather together His elect from the four winds, from one end of the heavens to the other end thereof* (verse 31) — by which is meant the beginning of a new church (see n. 4060 at the end).

4230. When the end of an old church and the beginning of a new are at hand, a final judgment takes place. That time is what is meant in the Word by the final judgment (see n. 2117–2133, 3353, 4057); and also by the coming of the Son of Man. Our subject is now that coming itself, of which the disciples asked the Lord, saying, *Tell us when shall these things be, and what shall be the sign of Thy coming, and of the consummation of the age?* (Matt. xxiv. 3.) We have now therefore to explain what the Lord foretold concerning the very time of His coming, and of the consummation of the age, which is the final judgment; but before this chapter we will give only what is contained in verses 32–35: *Now learn a parable from the fig-tree: when her branch is become tender, and putteth forth leaves, ye know that the summer is nigh. So also ye, when ye see all these things, know that it is nigh at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away.* The internal sense of these words is as follows.

4231. *Now learn a parable from the fig-tree: when her branch is become tender, and putteth forth leaves, ye know that the summer is nigh* signifies the first thing of a new church; the fig-tree is good of the natural, her branch is affection therefrom, and its leaves are truths. The parable of which they should learn is that these things are signified. He who has not learned the internal sense of the Word, can in no way know what is involved in the comparison of the Lord's coming with the fig-tree and its branch and leaves; but as all comparisons in the Word are also significative (n. 3579), it may be known from this signification what is meant. The fig-tree wherever named in the Word signifies in the internal sense good of the natural (n. 217); that her branch is affection therefrom, is because affection springs forth from good as a branch from its trunk; and that leaves are truths may be seen above (n. 885). From this it is now clear what the parable involves, namely, that

when a new church is created by the Lord, there then appears first of all, good of the natural, that is, good in the external form with its affection and truths. By good of the natural is not meant good into which man is born, or which he derives from his parents, but good which is spiritual in its origin. Into this one is not born, but is led by the Lord through knowledges of good and truth. Therefore until man is in this good, that is, in spiritual good, he is not a man of the church, however from inborn good he may appear to be. *So also ye, when ye see all these things, know* 2 *that it is nigh at the doors* signifies that when those things appear which are signified in the internal sense by the words spoken just before (verses 29–31), and by these concerning the fig-tree, then is the consummation of the church, that is, the final judgment, and the coming of the Lord; and accordingly that the old church is then rejected, and a new one instituted. It is said, "at the doors," because good of the natural and its truths are the first things which are implanted in man when he is being regenerated and is becoming a church. *Verily I say unto you, This generation shall not pass away, till all these things be accomplished* signifies that the Jewish nation shall not be extirpated like other nations, for the reason shown above (n. 3479). *Heaven and earth shall pass away, but My words shall not* 3 *pass away* signifies that the internals and externals of the former church would perish, but that the Word of the Lord would abide. That heaven is the internal of the church, and earth its external, may be seen above (n. 82, 1411, 1733, 1850, 2117, 2118, 3355 at the end). By the Lord's words are plainly meant, not only these now spoken respecting His coming and the consummation of the age, but also all that are in the Word. This is said immediately after what was said about the Jewish nation, because that nation was preserved for the sake of the Word, as may be evident from the number already cited (3479). From these things it is now plain that the beginnings of a new church are here foretold.

CHAPTER XXXII.

1. And Jacob went on his way, and the angels of God met him.

2. And Jacob said when he saw them, This is the camp of God; and he called the name of that place Mahanaim.

3. And Jacob sent messengers before him, to Esau his brother unto the land of Seir, the field of Edom.

4. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now.

5. And I have oxen and asses and flocks, and menservants and maidservants; and I send to tell my lord, to find favor in thine eyes.

6. And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee, and four hundred men with him.

7. And Jacob feared exceedingly, and was distressed; and he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

8. And he said, If Esau come to the one camp, and smite it, then the camp that is left shall escape.

9. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, That said unto me, Return unto thy land, and to thy nativity, and I will do thee good;

10. I am less than all the mercies, and all the truth, which Thou hast done unto Thy servant; for with my staff I passed over this Jordan, and now I am become two camps.

11. Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the sons.

12. And thou saidst, I will surely do thee good, and I will make thy seed as the sand of the sea, which cannot be numbered for multitude.

13. And he passed the night there that night, and he took of that which came to his hand a present for Esau his brother:

14. Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams.

15. Thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.

16. And he gave them into the hand of his servants, each drove by itself; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17. And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18. Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us.

19. And he commanded also the second, and the third, and all that went after the droves, saying, According to this manner shall ye speak unto Esau, when ye find him.

20. And ye shall also say, Behold thy servant Jacob is behind us. For he said, I will appease him with a present that goeth before me, and afterward I will see his face; peradventure he will accept me.*

21. And the present passed over before him, and he himself passed the night that night in the camp.

22. And he rose up that night, and took his two wives, and his two maidservants, and his eleven children, and passed over the ford of Jabbok.

23. And he took them, and sent them over the stream, and sent over that he had.

* * * * * * * * *

24. And Jacob remained alone, and there wrestled a man with him until the dawn arose.

*Will lift up my faces.

25. And he saw that he prevailed not against him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him.

26. And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou striven with God and with men, and hast prevailed.

29. And Jacob asked and said, Tell me, I pray, thy name. And he said, Wherefore is this that thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel; for I have seen God face to face, and my soul is delivered.

31. And the sun rose upon him, as he passed over Penuel, and he halted upon his thigh.

32. Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh, unto this day, because he touched in the hollow of Jacob's thigh the nerve of that which was displaced.

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4232. The subject here in the internal sense is the inversion of state in the natural, that good may be in the first place and truth in the second. The implantation of truth in good is described in verses 1 to 23; and the wrestlings of the temptations which are then to be sustained in verses 24 to 32. At the same time the Jewish nation is also treated of, because that nation, though it could receive nothing of the church, still represented the things of the church.

INTERNAL SENSE.

4233. Verses 1, 2. *And Jacob went on his way, and the angels of God met him. And Jacob said when he saw them, This is the camp of God; and he called the name of that place Mahanaim.* "And Jacob went on his way" signifies the successive states of truth, that it might be conjoined to spiritual and celestial good; "and the angels of God met him" signifies enlightenment from good. "And Jacob said when he saw them, This is the camp of God" signifies heaven; "and he called the name of that place Mahanaim" signifies the quality of the state.

4234. *And Jacob went on his way.* That this signifies the successive states of truth, that it might be conjoined to spiritual and celestial good, is evident from the representation of Jacob, as here the truth of the natural. What Jacob represented has been stated before, namely, the Lord's natural; and since where Jacob is the subject historically, in the internal sense the Lord is treated of, and how He made His natural Divine, therefore Jacob first represented truth therein, and then truth to which was adjoined collateral good, which was Laban; and after He had adjoined this good, Jacob then represented such good. This good is indeed not good Divine in the natural, but a mediate good, by means of which the Lord could receive good Divine. Such good Jacob represented when he withdrew from Laban. But still that good is in itself truth, which has thence a faculty of conjoining itself with good Divine in the natural. Such truth is what Jacob now represents. But the good with which it was to be conjoined, is repre- 2
sented by Esau. That Esau is the Divine good of the Lord's Divine natural, may be seen above (n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669, 3677). That conjunction itself, of truth Divine with good Divine of the Lord's Divine natural, is now treated of in the supreme

sense. For after Jacob withdrew from Laban and came to the Jordan, and thus to the first entering into the land of Canaan, he enters into the representation of that conjunction; for the land of Canaan in the internal sense signifies heaven, and in the supreme sense the Lord's Divine Human (n. 3038, 3705). It is for this reason that by these words, "And Jacob went on his way," is signified the successive states of truth, that it might be conjoined to spir-
3 itual and celestial good. But these things are of such a nature that they can in no way be fully set forth to the apprehension. The reason is, because the most general things on this subject are unknown in the learned world, and even among Christians. For it is scarcely known what the natural in man is, and what the rational, and that they are altogether distinct from each other; and scarcely also what spiritual truth is, and what its good, and that these too are most distinct from each other. Still less is it known that when man is being regenerated, truth is conjoined with good, in a way in the natural quite distinct from that in the rational, and this by innumerable means. It is not even known, indeed, that the Lord made His Human Divine, according to the same order by which He also regen-
4 erates man. Since therefore the most general things are unknown, what is said of them cannot but appear obscure. But still it must be said, because the Word cannot otherwise be explained as to its internal sense. It may at least be evident by this means what angelic wisdom is and what is its nature, since the internal sense of the Word is principally for angels.

4235. *And the angels of God met him.* That this signifies enlightenment from good, may be evident from the signification of angels of God, as something of the Lord, here the Divine which was in the Lord; for in the Lord was the Divine itself which is called the Father. The very essence of life, which in man is called the soul, was therefrom, and was Himself. This Divine is what is called in

common speech the Divine nature, or rather the Divine essence of the Lord. That something of the Divine of the Lord is signified in the Word by the angels of God, may be seen above (n. 1925, 2319, 2821, 3039, 4085). By the angels of God meeting him, is signified in the proximate sense the influx of the Divine into the natural, and enlightenment therefrom; for all enlightenment is from the influx of the Divine. Because the subject is the inversion of state in the Lord's natural, in order that good might be in the first place, and truth in the second, and here the implantation of truth in good therein (n. 4232), and this could not be effected without enlightenment from the Divine, therefore enlightenment from good is here first treated of, in which good truth should be implanted.

4236. *And Jacob said when he saw them, This is the camp of God.* That this signifies heaven is because the camp of God signifies heaven, for the reason that an army signifies truths and goods (n. 3448), and truths and goods are arranged by the Lord according to heavenly order; hence the laying out of a camp is arrangement according to armies, and heavenly order itself, which is heaven, is a camp. This camp or this order is such that it can in no way be broken through by hell, though hell is in the continual effort to break through it. Hence also that order, or heaven, is called a camp, and the truths and goods, that is, the angels, who are arranged according to that order, are called armies. From this it is now manifest whence the camp of God signifies heaven. It is that order itself, and thus heaven itself, which was represented by the encampments of the sons of Israel in the wilderness; and their dwelling together therein according to tribes was called a camp. The tabernacle which was in the midst, and around which they encamped, represented the Lord Himself. That the sons of Israel encamped in this manner, may be seen in the Book of Numbers (i. 1 to the end, and xxxiii. 2–56); as also that they encamped around the

tabernacle by tribes — toward the east Judah, Issachar, and Zebulun; toward the south Reuben, Simeon, and Gad; toward the west Ephraim, Manasseh, and Benjamin; toward the north Dan, Asher, and Naphtali; and the Levites in the
2 middle next the tabernacle (ii. 2–34). By the tribes all goods and truths in the aggregate are signified (see n. 3858, 3862, 3926, 3939, 4060). It was for this reason that when Balaam saw Israel dwelling according to their tribes, and the spirit of God then came upon him, he uttered his enunciation, saying, *How goodly are thy tents, O Jacob, thy tabernacles, O Israel; as valleys are they planted, as gardens by the riverside* (Num. xxiv. 5, 6). That by this prophecy was not meant the people that was named Jacob and Israel, but that it was the heaven of the Lord which was represented, is plainly manifest. So also in other places in the Word their orderings in the wilderness, or their encampments according to tribes, are called a camp; and by a camp there in the internal sense is signified heavenly order, and by encamping the arranging according to that order, namely, the order in which goods and truths are disposed in heaven — as in Leviticus (iv. 12; viii. 17; xiii. 46; xiv. 8; xvi. 26, 28; xxiv. 14, 23: Num. ii.; iv. 5–33; v. 2–4; ix. 17 to the end; x. 1–10, 25; xi. 31, 32; xii. 14, 15;
3 xxxi. 19–24: Deut. xxiii. 10–14). That the camp of God is heaven may also be evident in Joel: *The earth quaked before Him, the heavens trembled, the sun and the moon were darkened, and the stars withdrew their shining, and Jehovah uttered His voice before His army, for His camp is very great, for strong* [in number] *is he that doeth His word* (ii. 10, 11). In Zechariah: *I will encamp about my house because of the army, that none pass through and none return, and the exactor shall not pass through upon them* (ix. 8). In John: Gog and Magog *went up over the plain of the earth, and compassed the camp of the saints, and the beloved city; and fire came down from God . . . and devoured them* (Apoc. xx. 9). Gog and Magog stand for

those who are in external worship separated from internal and become idolatrous (n. 1151). The plain of the earth stands for the truth of the church. That a plain is truth which is of doctrine, may be seen above (n. 2450), and that the earth is the church (n. 556, 662, 1066, 1067, 1850, 2117, 2118, 3355). The camp of the saints stands for the heaven or kingdom of the Lord on the earth, which is the church. As most things in the Word have also an op- 4
posite sense, so likewise has a camp, which then signifies evils and falsities, and accordingly hell — as in David: Though the evil *should encamp against me, my heart shall not fear* (Ps. xxvii. 3). In the same: *God hath scattered the bones of him that encampeth against thee;* thou hast put them to shame, because God hath rejected them* (Ps. liii. 5). By the camp of Assyria, in which the angel of Jehovah smote a hundred and eighty-five thousand (Isa. xxxvii. 36), nothing else is meant; and the same by the camp of the Egyptians (Exod. xiv. 20).

4237. *And he called the name of that place Mahanaim.* That this signifies the quality of the state, is evident from the signification of calling a name, as quality (see n. 144, 145, 1754, 1896, 2009, 3421); and from the signification of place as state (n. 2625, 2837, 3356, 3387). Mahanaim in the original language signifies two camps; and two camps signify both heavens, or both kingdoms of the Lord, the celestial and the spiritual; and in the supreme sense the Divine celestial and Divine spiritual of the Lord. It is manifest from this, that the quality of the Lord's state when His natural was enlightened by spiritual and celestial good, is signified by Mahanaim. But this, the quality of the state, cannot be described; because the Divine states which the Lord had when He made the human in Himself Divine, do not fall into any human apprehension, nor even into angelic, only by appearances illumined by the light of heaven from the Lord, and by the states of man's regener-

* Latin, *them that encamp against me.*

ation; for the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490).

4238. Verses 3–5. *And Jacob sent messengers before him, to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now. And I have oxen and asses and flocks, and menservants and maidservants; and I send to tell my lord, to find favor in thine eyes.* "And Jacob sent messengers before him, to Esau his brother" signifies first communication with celestial good; "unto the land of Seir" signifies celestial natural good; "the field of Edom" signifies truth therefrom. "And he commanded them, saying, Thus shall ye say unto my lord Esau" signifies first acknowledgment of good as in the higher place; "I have sojourned with Laban, and have tarried until now" signifies that He imbibed the good signified by Laban. "And I have oxen and asses and flocks, and menservants and maidservants" signifies acquisitions therein in their order; "and I send to tell my lord, to find favor in thine eyes" signifies instruction concerning His state, and also condescension and humiliation of truth before good.

4239. *And Jacob sent messengers before him, to Esau his brother.* That this signifies first communication with celestial good, is evident from the signification of sending messengers, as communicating; and from the representation of Esau, as celestial good in the natural (see n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669). Here, as said above (n. 4234), the subject is the conjunction of truth Divine of the natural, which is Jacob, with good Divine therein, which is Esau. Therefore the enlightenment of the natural from the Divine was first treated of (n. 4235), and here now first communication, which is signified by Jacob's sending messengers to Esau his brother. That in the Word good and truth are also called brothers, may be seen above (n. 367, 3303).

4240. *Unto the land of Seir.* That this signifies celestial natural good, is evident from the signification of the land of Seir, which in the supreme sense is the Lord's celestial natural good. The reason that the land of Seir signifies this, is that mount Seir was the boundary of the land of Canaan on one part (Josh. xi. 16, 17) ; and all boundaries, such as rivers, mountains, or lands, represented those things which were ultimates (n. 1585, 1866, 4116) ; for they took their representations from the land of Canaan, which was in the midst and represented the Lord's celestial kingdom, and in the supreme sense His Divine Human (see n. 1607, 3038, 3481, 3705). The ultimates, which are boundaries, are those things which are called natural ; for in natural things spiritual and celestial things are terminated. Thus it is in the heavens ; for the inmost or third heaven is celestial, because it is in love to the Lord ; the middle or second heaven is spiritual, because it is in love toward the neighbor ; and the ultimate or first heaven is celestial and spiritual natural, because it is in simple good, which is the ultimate of order there. It is similar with the regenerate man, who is a little heaven. From this it may now be evident whence it is that the land of Seir signifies celestial natural good. Esau also, who dwelt there, represents that good, as was shown above. Hence also the same is signified by the land where he dwelt ; for lands take on the representations of their inhabitants (n. 1675). From these 2
things it may now be manifest what is signified by Seir in the Word — as in Moses : *Jehovah came from Sinai, and rose from Seir unto them, He shone forth from mount Paran and He came from the ten thousands of holiness* (Deut. xxxiii. 2, 3). In the song of Deborah and Barak in the Book of Judges : O Jehovah, when *Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped water. The mountains flowed down . . . this Sinai before Jehovah, the God of Israel* (v. 4, 5). In the prophecy

of Balaam : *I see Him, but not now; I behold Him, but not nigh : there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel . . . and Edom shall be a possession, Seir also shall be a possession of his enemies, while Israel doeth valiantly* (Numb. xxiv. 17, 18). Every one can see that Seir here signifies something of the Lord, for it is said that Jehovah rose from Seir, that He went forth out of Seir, and marched out of the field of Edom, and that Edom and Seir shall be a possession. But what of the Lord it signifies, no one can know except from the internal sense of the Word. That it is the Lord's Divine Human, and in particular the Divine natural as to good, may be evident from what has been said above. To rise and to go forth out of Seir means that He made His natural also Divine, that from this also there might be light, that is, intelligence and wisdom ; and that He might thus become Jehovah, not only as to His human rational, but also as to His human natural ; and therefore it is said, Jehovah rose from Seir, and Jehovah went forth out of Seir. That the Lord is Jehovah, may be seen above (n. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035). The prophecy of Dumah in Isaiah involves a like meaning : *One calleth unto me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The*
3 *morning cometh, and also the night* (xxi. 11, 12). By the land of Seir in the relative sense is properly signified the Lord's kingdom with those who are out of the church, that is, with the gentiles, when the church is instituted among them, because the former or old one has fallen away from charity and faith. That those who are in darkness then have light, is evident from many passages in the Word. This is properly signified by rising from Seir, and going forth out of Seir, and marching out of the field of Edom, and by Seir also being a possession, as also by the words in Isaiah : *One calleth unto me out of Seir, Watchman, what of the night. . . . The watchman said, The morning com-*

eth, and also the night. The morning cometh means the coming of the Lord (n. 2405, 2780), and enlightenment therefrom to those who are in night, that is, in ignorance, but enlightenment from the Lord's Divine natural (n. 4211). As most of the things in the Word have also an opposite sense, so likewise does Seir—as in Ezekiel (xxv. 8, 9; xxxv. 2–15), and occasionally in the historic parts of the Word.

4241. *The field of Edom.* That this signifies truth therefrom, that is, from good, is evident from the signification of the field of Edom, as the Lord's Divine natural as to good, to which are conjoined the doctrines of truth, or truths (see n. 3302, 3322). The truths therefrom, or those which are from good, are distinct from the truths from which is good. The truths from which is good, are those which man acquires before regeneration; but the truths which are from good are those which he acquires after regeneration, for after regeneration truths proceed from good, since he then perceives and knows from good that they are true. Such truth, thus the truth of good, is what is signified by the field of Edom—as also in the passage cited above from the Book of Judges: O Jehovah, when *Thou wentest forth out of Seir*, when *Thou marchedst out of the field of Edom* (v. 4).

4242. *And he commanded them, saying, Thus shall ye say unto my lord Esau.* That this signifies first acknowledgment of good as in the higher place, may be evident from the signification here of commanding the messengers to say, as reflection and thence perception that it is so (see n. 3661, 3682), consequently acknowledgment; and from the representation of Esau, as good (n. 4234, 4239). Its being in the higher place is signified by his calling Esau, not his brother, but his lord, and calling himself, in what follows, his servant, and speaking afterward in the same manner. That truth is to appearance in the first place and good in the second when man is being regenerated, but good in the first place and truth in the second when he is regenerated, may be seen above (n. 1904, 2063, 2189,

2697, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579, 3603, 3701). This is also what is meant by the prophecy of Isaac the father to Esau his son. *By thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt rule, that thou shalt break his yoke from off thy neck* (Gen. xxvii. 40). The inversion of this state, foretold in these words, is now here treated of.

4243. *I have sojourned with Laban, and have tarried until now.* That this signifies that He imbibed the good signified by Laban, is evident from the representation of Laban, as middle good, that is, good not genuine, but still serving to introduce genuine truths and goods (see n. 3974, 3982, 3986, 4063); from the signification of sojourning, as being instructed (n. 1463, 2025); and from the signification of tarrying or dwelling, as predicated of a life of truth with good (n. 3613), here meaning to imbibe. From this it is manifest that by the words, I have sojourned with Laban, and have tarried until now, is signified that He im-
2 bibed the good signified by Laban. The case with these things is this: truth cannot be implanted in good except by mediates, such as have been treated of in the preceding chapters, in which is described Jacob's sojourning and tarrying with Laban, and his acquisition of a flock there. In the present chapter is described the process of conjunction and thus the inversion of state, in the order in which it comes to be when truth is being made subordinate to good. Truth is apparently in the first place, when man is learning truth from affection, but does not yet live so much according to it. But good is in the first place when he lives according to the truth which he has learned from affection; for truth then becomes good, inasmuch as man then believes it to be good to do according to the truth. They who are regenerated are in this good; and they also who have conscience, that is, who no longer reason whether a thing is true, but do it because it is true, and thus have imbibed it in faith and in life.

4244. *And I have oxen and asses and flocks, and menservants and maidservants.* That this signifies acquisitions therein in their order, is evident from the signification of oxen and asses, flocks, and menservants and maidservants, as subservient goods and truths both exterior and interior, and thus acquisitions in their order. That an ox is exterior natural good, and an ass exterior natural truth, may be seen above (n. 2781); and that a flock is interior natural good, a manservant its truth, and a maidservant affection for that truth, is evident from the signification of each, as explained several times above. These goods and truths are the acquisitions here treated of, and that they are named in their order, is manifest; for the exterior are the oxen and asses, and the interior are the flocks and menservants and maidservants.

4245. *And I send to tell my lord, to find favor in thine eyes.* That this signifies instruction concerning His state, and also condescension and humiliation of truth before good, is evident from the signification of sending to tell, as instructing respecting one's state. That there then follows condescension and humiliation of truth before good, is manifest; for Jacob calls him his lord, and says, "to find favor in thine eyes," which are words of condescension and humiliation. What the state is when inversion is taking place is here described, that is, when truth is being made subordinate to good, or when they who have been in affection for truth are beginning to be in affection for good. But that there is such inversion and subordination, is not apparent to any but those who are regenerated, and to those only of the regenerated who reflect. There are few at this day who are regenerated, and still fewer who reflect; for which reason the things here said about truth and good cannot but be obscure, and perhaps of such a nature as not to be acknowledged; especially with those who put the truths of faith in the first place, and the good of charity in the second; and who thus think much about doctrines, but

not about the goods of charity; and think of eternal salvation as from the former, but not from the latter. They who think in this manner can in no wise know, still less perceive, that the truth of faith is subordinated to the good of charity. The things which man thinks, and from which he thinks, affect him. If he should think from goods of charity, he would then see manifestly that the truths of faith were in the second place, and would then also see the truths themselves as in light; for the good of charity is like a flame that furnishes light, and thus enlightens each and every thing which the man had before supposed to be true; and he would also perceive how falsities had intermixed themselves, and put on an appearance as if they were truths.

4246. Verses 6–8. *And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee, and four hundred men with him. And Jacob feared exceedingly, and was distressed; and he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps. And he said, If Esau come to the one camp, and smite it, then the camp that is left shall escape.* "And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee" signifies that good flows in continually, so as to appropriate to itself; "and four hundred men with him" signifies its state now, that it may take the first place. "And Jacob feared exceedingly, and was distressed" signifies the state when it is being changed; "and he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps" signifies preparation and arrangement of truths and goods in the natural to receive the good represented by Esau. "And he said, If Esau come to the one camp, and smite it, then the camp that is left shall escape" signifies according to every event.

4247. *And the messengers returned to Jacob, saying, We*

came to thy brother, to Esau, and moreover he cometh to meet thee. That this signifies that good flows in continually, so as to appropriate to itself, namely, truths, is evident from the signification of a brother, here Esau, as good, namely that of the Lord's Divine natural — of which above; and from the signification of coming to meet, as flowing in — of which in what follows; and as it is influx, it is appropriation. From what has been said several times before on 2
this subject, it may be evident how it is with good and truth, and with the influx of good into truth, and with the appropriation of truth by good — namely, that good continually flows in, and truth receives, for truths are the vessels of good. The Divine good cannot be applied to any other vessel than genuine truths, for they correspond to each other. When man is in affection for truth, in which he is in the beginning before he is regenerated, then good also continually flows in, but has not yet vessels, that is, truths, to which it may apply itself, that is, be appropriated; since in the beginning of regeneration man is not yet in knowledges. But then good, as it flows in continually, produces affection for truth, which is from no other source than the continual endeavor of Divine good to flow in. From this it may be evident that at that time also good is in the first place, and acts the chief part, although it appears as if it were truth. But when man is being regenerated, which takes place in adult age when he is in knowledges, good then makes itself manifest; for he is not then so much in affection for knowing truth, as in affection for doing it. Heretofore truth had been in his understanding, but now it is in his will; and when it is in the will, it is in the man; for the will constitutes the man himself. Such is the continuous circle in man, that everything of knowledge exterior and interior is insinuated through the sight or through the hearing into the thought, and from that into the will, and from the will through the thought into act. So likewise from the memory, which is as an internal eye,

or internal sight: from this there is a similar circle, from that sight through the thought into the will, and from the will through the thought into act; or if anything hinders, into the endeavor to act, which, as soon as that which hin-
3 dered is removed, proceeds into act. From this it may be evident how it is with influx, and with the appropriation of truth by good — namely, that first of all the truths of faith are instilled through the hearing or through the sight, and are then stored up in the memory; from which they are successively elevated into the cognition, and at length flow into the will, and when in this, proceed thence through thought into act; and if they cannot go into act, they are in endeavor, which is itself internal act, and whenever means are given, becomes external act. But it is to be known that while there is this circle, still it is good which produces the circle; for life which is from the Lord, does not flow in except into good, and thus through good, and this from inmosts. That life, which flows in through inmosts, produces that circle, may be evident to every one, for without life nothing is produced; and since life, which is from the Lord, does not flow in except into good and through good, it follows that good is what produces; and that it flows into truths, and appropriates them to itself, as far as man is in the knowledges of truth, and is at the same time willing to receive them.

4248. *And four hundred men with him.* That this signifies its state now, that it may take the first place, is evident from the signification of four hundred, as properly temptations and their duration (see n. 2959, 2966). This is the state which is meant, as may be evident from what follows, namely, that he feared exceedingly, and was distressed, and therefore divided his camp into two (verses 7, 8); and also out of fear made ardent supplication to Jehovah (verses 9–12); and finally wrestled with an angel, by which wrestling is signified temptation, as will be evident from the explanation of the wrestling in what follows

in this chapter. When the state is inverted with the man who is being regenerated, that is, when good takes the first place, then come temptations. Before this time man cannot undergo them, because he is not yet in knowledges, by which he may defend himself, and to which he may have recourse for taking consolation. For this reason also no one undergoes temptations before he has arrived at adult age. Temptations are what unite truths to good (see n. 2272, 3318, 3696, 3928). From this it is manifest that by the four hundred men with him is signified the state, that good may take the first place.

4249. *And Jacob feared exceedingly, and was distressed.* That this signifies the state when it is being changed, is evident from this, that fear and distress are the first thing of temptations, and that they precede when the state is being inverted or changed. The arcana which lie deeper hidden in what is here said — that Esau went to meet Jacob with four hundred men, and that Jacob therefore feared and was distressed — cannot easily be set forth to the apprehension, for they are too interior. This only may be presented: when good is taking the first place and subordinating truths to itself, which is being done when man is undergoing spiritual temptations, the good that then flows in from the interior, has with it very many truths which have been stored up in his interior man. These cannot come to his intuition and apprehension before good acts as principal, for then the natural begins to be enlightened from good, whence it becomes apparent what things in it are in agreement, and what are discordant, from which come the fear and distress that precede spiritual temptation. For spiritual temptation acts upon the conscience, which is of the interior man; and so man does not know, when he enters into the temptation, from what source fear and straitness come to him, although the angels with him know well. For temptation is from this, that angels hold man in goods and truths, but evil spirits in evils and falsi-

2 ties. For what exists with the spirits and angels who are with man, is not perceived by man in any other way than as within him; for things which take place interiorly in man, while he is living in the body and has no belief that everything flows in, are supposed by him to be produced, not by causes without him, but by causes that are within him and are his own; when yet it is not so. For whatever man thinks and whatever he wills, that is, his every thought and every affection, is either from hell, or from heaven. When he thinks and wills what is evil, and is delighted with falsities therefrom, let him know that his thoughts and affections are from hell; and while he is thinking and willing what is good, and is delighted with truths therefrom, he may know that they are from heaven, that is, through heaven from the Lord. But the thoughts and affections with man appear for the most part under another aspect, as for example the combat of evil spirits with angels from what is with the man who is to be regenerated, appears under the
3 aspect of fear and distress, and of temptation. These things cannot but appear to man as paradoxes, because almost every man of the church at this day believes that all the truth which he thinks, and the good which he wills and does, is from himself, although he says otherwise when he speaks from the doctrine of faith. He is such, indeed, that if any one should say to him that there are evil spirits from hell who are flowing into his thought and will when he thinks and wills what is evil, and angels from heaven when he thinks and wills what is good, he would be amazed that any one should maintain such a thing; for he would say that he feels life in himself, and thinks from himself and wills from himself. From this feeling in himself he forms his belief, and not from his doctrine; when yet the doctrine is true, but the feelings fallacious. It has been given me to know this from an almost continual experience now of many years, and so to know it that no doubt at all is left.

4250. *And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.* That this signifies preparation and arrangement of truths and goods in the natural to receive the good represented by Esau, is evident from the signification of people, as truths, and also falsities (see n. 1259, 1260, 3581); from the signification of flocks, as interior goods, and also things not good; from the signification of herds, as exterior goods, and also things not good (n. 2566, 4244); from the signification of camels, as exterior or general truths, and also things not true (n. 3048, 3071, 3143, 3145); and from the signification of camps, as order — in a good sense genuine order, and in an opposite sense order not genuine (see n. 4236). That by dividing is here meant dividing into two, and thus arranging one's self to receive, is manifest. How these things are, may be evident from what was said just above, namely, that when good flows in, as is the case when the order is inverted and good takes the first place, the natural is then enlightened, and it is seen what is genuine truth and good therein, and what not genuine: and the one kind is also discerned from the other, and thus some are retained, while others are removed; and hence the order becomes altogether different from what it had been before. For when good rules, it has this effect, since truths are then nothing but ministers and servants, and are arranged more and more nearly in heavenly order, according to the reception of good by truths, and also according to the quality of the good; for good takes its quality from truths.

4251. *And he said, If Esau come to the one camp, and smite it, then the camp that is left shall escape.* That this signifies according to every event, is evident from the signification of a camp, as order — see just above; from the signification of smiting, as destroying; and from the signification of "the camp that is left shall escape," as that order should not perish in the natural, but something should re-

main; and thus that there should be preparation and arrangement according to every event. For the natural as long as truth rules in it, cannot see what is genuine truth and what not genuine, nor what is good; but when good, which is of love to the Lord and of charity toward the neighbor, rules in it, then it sees. Consequently when the time or state is at hand in which good takes the rule, man is then almost in ignorance what good and truth are, and thus what is to be destroyed and what retained — as is plainly manifest in temptations. When man is in such ignorance, preparation and arrangement are made, not by the man, but by the Lord; in this case, by the Lord in Himself, because the Lord of His own power arranged and reduced all things in Himself into Divine order.

4252. Verses 9–12. *And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, That said unto me, Return unto thy land, and to thy nativity, and I will do thee good; I am less than all the mercies, and all the truth, which Thou hast done unto Thy servant; for with my staff I passed over this Jordan, and now I am become two camps. Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the sons. And Thou saidst, I will surely do thee good, and I will make thy seed as the sand of the sea, which cannot be numbered for multitude.* "And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah" signifies the holy of preparation and arrangement; "That said unto me, Return unto thy land, and to thy nativity, and I will do thee good" signifies conjunction with Divine good and truth; "I am less than all the mercies, and all the truth, which Thou hast done unto Thy servant" signifies humiliation in that state as to good and as to truth; "for with my staff I passed over this Jordan, and now I am become two camps" signifies that from little there was now much. "Deliver me, I pray, from the hand of my brother, from

the hand of Esau; for I fear him" signifies the state relatively, because it made itself first; "lest he come and smite me, the mother with the sons" signifies being about to perish. "And Thou saidst, I will surely do thee good" signifies that still it would then obtain life; "and I will make thy seed as the sand of the sea, which cannot be numbered for multitude" signifies that there would then be fructification and multiplication.

4252½. *And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah.* That this signifies the holy of preparation and arrangement, is evident from the signification of God of my father Abraham, as the Divine Itself of the Lord (see n. 3439); and from the signification of God of my father Isaac, as His Divine Human (n. 3704, 4180). And because each is Jehovah, it is said, O God of my father Abraham, God of my father Isaac, O Jehovah. But here is signified the holy which proceeds from the Divine, for all the holy is therefrom. That the holy is signified, is because it was in the natural which is represented by Jacob, in which the good represented by Esau was not yet conjoined with truth. For the subject is now the state of reception of good, and here the state of preparation and arrangement for its being received. Jacob's supplication involves nothing else; and therefore by these words is signified the holy of preparation and arrangement.

4253. *That said unto me, Return unto thy land, and to thy nativity, and I will do thee good.* That this signifies conjunction with the Divine good and truth, is evident from what was said before (n. 4069, 4070), where are nearly the same words.

4254. *I am less than all the mercies, and all the truth, which Thou hast done unto Thy servant.* That this signifies humiliation in that state as to good and as to truth, is evident from mercy's being predicated of the good of love, and from truth's being predicated of the truth of faith (see n. 3122). That they are the words of humiliation is mani-

fest, and it may hence be evident that by them is signified humiliation in that state as to good and as to truth.

4255. *For with my staff I passed over this Jordan, and now I am become two camps.* That this signifies that from little there was much, is evident from the signification of a staff, as power, and as predicated of truth (see n. 4013, 4015); from the signification of the Jordan, as initiation into the knowledges of good and truth, of which in what follows; and from the signification of two camps, as goods and truths (see above, n. 4250); for the two camps here are the people, the flocks, the herds, and the camels which he divided. From this it is manifest what is signified by these words, in a proximate sense, namely, that he who is represented by Jacob had but little truth when he was being initiated into knowledges, and that he afterward had many truths and goods, or what is the same, that from little he had much. From the explanations already given, it is manifest that in the internal sense the subject is the Lord, how He made the human in Himself Divine — and this progressively according to order — and thus His progress into intelligence and wisdom, and at length into what was Divine. From this is manifest what is meant by, from little
2 to much. That the Jordan is initiation into knowledges of good and truth, is because it was a boundary of the land of Canaan. That all the boundaries of that land signified things that are first and last of the Lord's kingdom, and those also that are first and last of His church, and thus those that are first and last of the celestial and spiritual things which constitute His kingdom and His church, may be seen above (n. 1585, 1866, 4116, 4240). Hence the Jordan, because it was a boundary, signified initiation into knowledges of good and truth, for these are first, and at length, when man becomes a church, or a kingdom of the
3 Lord, they become last. That the Jordan signifies these things may also be evident from other passages in the Word — as in David: *O my God, my soul is bowed down within*

me, therefore do I remember thee from the land of Jordan and of the Hermons, from the mountain of straitness (Ps. xlii. 6). Remembering from the land of Jordan means from what is last, and thus from what is low. Again: *Judah became His sanctuary, Israel His dominion; the sea saw it and fled, Jordan was turned back* (Ps. cxiv. 2, 3, 5)—where Judah stands for the good of celestial love, and Israel for the good of spiritual love (n. 3654); the sea for knowledges of truth (n. 28); Jordan for knowledges of good, which are said to be turned back when the good of love obtains the dominion; for then knowledges are viewed from that good, but not good from them—according to what has been often shown above. In the Book of Judges: *Gilead abode* 4
in the passage of the Jordan, and Dan why doth he fear ships? (v. 17.) Gilead stands for sensuous good, or what is pleasant, by which man is first initiated when he is being regenerated (n. 4117, 4124); abiding in the passage of the Jordan means in those things which are for initiation, and which are thus the first and the last of the church and kingdom of the Lord. These were also represented by the Jordan, when the sons of Israel entered into the land of Canaan (Josh. iii. 14–17; iv. 1–24). For by the land of Canaan was represented the kingdom of the Lord (n. 1413, 1437, 1607, 3038, 3481, 3686, 3705). And by the Jordan's being divided, and their passing over on dry ground, was signified the removal of evils and falsities, and the admission of those who are in goods and truths. Similar is the meaning of the waters of the Jordan being divided by Elijah, when he was taken up into heaven (2 Kings ii. 8), and by Elisha when he entered upon the prophetic office in Elijah's place (verse 14). Naaman's being healed of 5
his leprosy by washing himself seven times in the Jordan according to the command of Elisha (2 Kings v. 1–14), represented baptism; for baptism signifies initiation into the church and into those things which are of the church, and thus regeneration and the things of regeneration. Not

that any one is regenerated by baptism, but that it is its sign, which he should remember. And as the things of the church are signified by baptism, and the same by the Jordan, as stated above, the people were therefore baptized in the Jordan by John (Matt. iii. 6: Mark i. 5). And the Lord also willed to be Himself baptized in it by John (Matt.
6 iii. 13–17: Mark i. 9). Because the Jordan signified the things which are first and last of the Lord's kingdom and church, such as the knowledges of good and truth, for by these man is introduced, the Jordan is also mentioned as a boundary of the new earth or holy land, in Ezekiel (xlvii. 18). That the new earth or the holy land is the Lord's kingdom, and so also the New Church, which is the Lord's kingdom on the earth, may be seen above (n. 1733, 1850, 2117, 2118, 3355).

4256. *Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him.* That this signifies the state relatively, because it made itself first, may be evident from what has been said occasionally above, especially when treating of the birthright which Jacob procured to himself by the pottage of lentiles, and the blessing which he took away from Esau by craft. What was thereby represented and signified may be there seen, namely, that when man is being regenerated truth is apparently in the first place, and good in the second; but that good is really in the first place and truth in the second, and is manifestly so when he is regenerated (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247). When therefore the order is inverted, and good takes its first place manifestly, that is, when it begins to rule over truth, the natural man is in fear and distress (n. 4249), and also enters into temptations. The reason is that when truth was in the first place, that is, when it seemed to itself to rule, falsities intermingled; for truth of itself cannot see whether it be truth, but must see it from good; and where falsities are, there is fear at the approach of good. All likewise

who are in good begin to fear when falsities appear in the light from good; for they fear falsities, and wish them to be extirpated; but this cannot be, if the falsities are inherent, except by Divine means from the Lord. This is why those who are to be regenerated come also after fear and distress into temptations, for temptations are the Divine means of removing the falsities. This is the most hidden cause that man when being regenerated undergoes spiritual temptations. But this cause is in no way apparent to man, because it is above the sphere of his apperception, as is everything which moves, harasses, and torments the conscience.

4257. *Lest he come and smite me, the mother with the sons.* That this signifies being about to perish, may be evident without explanation. To smite the mother with the sons was a formula among the ancients who were in representatives and significatives, signifying the destruction of the church and of all things that are of the church, either in general or in particular with the man who is a church. For by mother they understood the church (see n. 289, 2691, 2717), and by sons the truths that are of the church (see n. 489, 491, 533, 1147, 2623, 3373). Hence to smite the mother with the sons means to perish altogether. Man also perishes altogether when the church and what belongs to the church in him perishes, that is, when affection for truth, which is properly signified by a mother, and which makes the church in man, is destroyed.

4258. *And Thou saidst, I will surely do thee good.* That this signifies that still it would then obtain life, is evident from the signification of doing good, as obtaining life. For by Jacob is represented truth; and truth has not life from itself, but from good which flows into it, as frequently shown above. Thus it is that doing good here signifies obtaining life. The life of truth from good is also here treated of.

4259. *And I will make thy seed as the sand of the sea, which cannot be numbered for multitude.* That this signifies

that there would then be fructification and multiplication, is evident from the signification of seed, as the faith of charity, and also charity itself (see n. 1025, 1447, 1610, 2848, 3373). That making this as the sand of the sea, which is not numbered for multitude, is multiplication, is manifest. Fructification is predicated of good, which is of charity, and multiplication of truth, which is of faith (see n. 913, 983, 2846, 2847).

4260. Verses 13–15. *And he passed the night there that night, and he took of that which came to his hand a present for Esau his brother: two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.* "And he passed the night there that night" signifies in that obscure state; "and he took of that which came to his hand a present for Esau his brother" signifies things Divine to be initiated into celestial natural good; "two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams" signifies goods and thence truths Divine; "thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals" signifies things of service, general and special.

4261. *And he passed the night there that night.* That this signifies in that obscure state, is evident from the signification of passing the night, and also of the night, as an obscure state (see n. 1712, 3693).

4262. *And he took of that which came to his hand a present for Esau his brother.* That this signifies things Divine to be initiated into celestial natural good, is evident from the signification of taking of that which came to his hand, as of those things which befell by provision, and thus those which were from Divine Providence, and as those things which belong to the Divine Providence are Divine, by taking of that which came to his hand are here signified things Divine; from the signification of a present, as initiation, explained in what follows; and from the representa-

tion of Esau, as the Divine natural as to good (see n. 3302, 3322, 3504, 3599), here as to celestial good, because the natural was not yet made Divine. That a present signifies 2
initiation, is because it was given to gain good will and favor; for the presents which were given and offered in old time had various significations, those which were given on approaching kings and priests signified one thing, and those which were offered upon the altar, another; the former signified initiation, but the latter, worship (n. 349). For all sacrifices in general of whatever kind, were called presents; but the minchahs which were bread and wine, or cakes with a libation, were so called in particular; for minchah in the original language signifies a present. That they 3
gave presents to kings and priests on approaching them, is evident from many passages in the Word — as when Saul consulted Samuel (1 Sam. ix. 7, 8); when they who despised Saul did not offer him a present (1 Sam. x. 27); when the queen of Sheba came to Solomon (1 Kings x. 2); and also others of whom it is said — *All the earth sought the presence of Solomon, to hear his wisdom . . . and they brought every man his present, vessels of silver, and vessels of gold, and raiment and arms, and spices, horses and mules* (1 Kings x. 24, 25). And as that was a holy ritual, signifying initiation, the wise men from the east also, who came to Jesus after His birth, brought presents, gold, frankincense, and myrrh (Matt. ii. 11). Gold signified celestial love, frankincense spiritual love, and myrrh those loves in the natural. That this ritual was commanded, is evident 4
in Moses: *The face of Jehovah shall not be seen empty* (Exod. xxiii. 15: Deut. xvi. 16, 17); and that presents which were given to priests and kings were as if given to Jehovah, may be evident from other places in the Word. That presents which were sent signified initiation, is manifest from the presents which the twelve princes of Israel sent to initiate the altar, after it was anointed (Numb. vii. 1–89); where their presents are called an initiation (verse 88).

4263. *Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams.* That this signifies goods and thence truths Divine, is evident from the signification of she-goats and of ewes, as goods (see n. 3995, 4006, 4169) ; and from the signification of he-goats and rams, as truths (n. 4005, 4170) ; here goods and truths Divine. That goods and truths are so many times named, and are signified by so many various things, is because all the things of heaven and of the church have reference thereto, the things of love and charity to goods, and the things of faith to truths. But still the differences among them as to genera and as to species are innumerable, and indeed endless, as may be evident from this, that all who are in good are in the Lord's kingdom, and yet no society there, nor indeed an individual in a society, is in the same good as another. For one and the same good can never be given with two, and still less with many ; for they would then be one and the same, and not two, and still less many. Every one thing consists of various things, and this by heavenly harmony and concord.

4264. *Thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.* That this signifies things of service general and special, is evident from the signification of camels and their colts, and of heifers and bullocks, also of she-asses and their foals, as the things which are of the natural man, in regard to which see above — as to camels (n. 3048, 3071, 3143, 3145), bullocks (n. 1824, 1825, 2180, 2781, 2830), and she-asses (n. 2781). That the things which are of the natural man are relatively things of service, may also be seen above (n. 1486, 3019, 3020, 3167). Thus by these animals are signified things of service general and special. As regards the number, of she-goats two hundred, of he-goats twenty, of ewes two hundred, of rams twenty, of camels and their colts thirty, of heifers forty, of bullocks ten, of she-asses twenty, and of their foals ten, they are arcana which cannot

be opened without much explanation and ample deduction; for all numbers in the Word signify things (n. 482, 487, 575, 647, 648, 755, 813, 1988, 2075, 2252, 3252); and what they signify has been shown in the foregoing pages where they have occurred. I have sometimes wondered 2 that when the speech of the angels passed down into the world of spirits, it fell also into various numbers; and also that where numbers were read in the Word, things were understood by angels. For number never penetrates into heaven, since numbers are measures both of space and of time, these being of the world and of nature, to which in the heavens correspond states and changes of states. The most ancient people, who were celestial men and had communication with angels, knew what was signified by simple numbers, and also by compound; and from them their signification was handed down to their posterity, and to the sons of the Ancient Church. These are things which will hardly be credited by the man of the church at this day, who believes nothing to be stored up in the Word more holy than what appears in the letter.

4265. Verses 16–23. *And he gave them into the hand of his servants, each drove by itself; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us. And he commanded also the second, and the third, and all that went after the droves, saying, According to this manner shall ye speak unto Esau, when ye find him. And ye shall also say, Behold thy servant Jacob is behind us. For he said, I will appease him with a present that goeth before me, and afterward I will see his face; peradventure he will accept me. And the present passed over before him, and he himself passed the*

night that night in the camp. And he rose up that night, and took his two wives, and his two maidservants, and his eleven children, and passed over the ford of Jabbok. And he took them, and sent them over the stream, and sent over that he had. "And he gave them into the hand of his servants, each drove by itself; and said unto his servants, Pass over before me, and put a space betwixt drove and drove" signifies arrangement in what order they should be initiated. "And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us" signifies submission. "And he commanded also the second, and the third, and all that went after the droves, saying, According to this manner shall ye speak unto Esau, when ye find him" signifies continuation. "And ye shall also say, Behold thy servant Jacob is behind us. For he said, I will appease him with a present that goeth before me, and afterward I will see his face; peradventure he will accept me"* signifies preparation for what follows. "And the present passed over before him" signifies effect; "and he himself passed the night that night in the camp" signifies the things which follow. "And he rose up that night, and took his two wives, and his two maidservants, and his eleven children, and passed over the ford of Jabbok" signifies the first introduction of affections for truth together with the truths acquired; the ford of Jabbok is the first introduction. "And he took them, and sent them over the stream, and sent over that he had" signifies further introduction.

4266. *And he gave them into the hands of his servants, each drove by itself; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.* That this signifies arrangement in what order they should be ini-

* Will lift up my faces.

tiated, is evident from the signification of giving into the hand, as instructing with power, the hand meaning power (see n. 878, 3091, 3387, 3563); from the signification of servants, as the things of the natural man (n. 3019, 3020), for all things of the natural or external man are subordinated to the spiritual or internal man, and hence all things in it are respectively things of service, and are called servants; from the signification of a drove, as external knowledges, and also internal, and thus doctrines (see n. 3767, 3768), which as long as they are in the natural or external man, that is, in its memory, and not yet implanted in the spiritual or internal man, are signified by the droves given into the hand of the servants; from the signification of each by itself, as being to every one according to classes, or according to genera and species; from the signification of passing over before me, and of putting a space betwixt drove and drove, as preparing the way for the good which should be received, since the subject is here the reception of good by truth and their conjunction in the natural man. From these several particulars it is manifest that by all of them in general is signified arrangement in what order they should be initiated. As regards the initiation of truth into 2
good in the natural man, it can in no way be set forth to the apprehension; for the man of the church at this day does not even know what the internal or spiritual man is, though he very often speaks of it. Neither does he know that truth must be initiated in good in the external or natural man, in order that one may become a man of the church; still less that there is any arranging by the Lord in that man, in order to effect its conjunction with the internal. These things, which are the most general, are so hidden at this day that they are not known to exist; and therefore to set forth the particulars which are here contained in the internal sense respecting arrangement and initiation, would be speaking nothing but arcana, and thus things merely incredible; so it would be speaking in vain,

or like sowing seed upon water or sand. This is the reason that the particulars are omitted, and here, as also in what follows in these verses, the generals only are set forth.

4267. *And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us.* That this signifies submission, is evident in like manner from the internal sense of the particular words, from which this general sense results. That this is submission, and that things relating to submission are signified, is manifest; for he commanded his servants to call his brother lord, and himself a servant, and to say that a present was sent as by a servant to his lord. That good is relatively a lord, and truth relatively a servant, and that they are still called brethren, has been shown many times. They are called brethren because when good and truth are conjoined, good is then presented in truth as in an image, and they afterward act conjointly to produce effect. But good is called lord and truth servant before they are conjoined, and still more when there is dispute about priority.

4268. *And he commanded also the second, and the third, and all that went after the droves, saying, According to this manner shall ye speak unto Esau, when ye find him.* That this signifies continuation, namely, of arrangement and submission, is evident without further explanation, from what was said just above (n. 4266, 4267).

4269. *And ye shall also say, Behold thy servant Jacob is behind us. For he said, I will appease him with a present that goeth before me, and afterward I will see his face; peradventure he will accept me.* That this signifies preparation for what follows, and that *the present passed over before him* signifies effect, and also that *he himself passed the night that night in the camp* signifies the things which follow, may be evident from the several words in the internal sense,

which manifestly imply preparation for his being kindly received. But how it is with the particulars cannot be explained to the apprehension, for as long as the generals are not known, the particulars of the same subject cannot fall into any light, but into mere shade. General conceptions must precede; and unless there are these, the particulars find no guest-chamber where they may enter. In a guest-chamber where there is mere shade, they are not seen; and in a guest-chamber where there are falsities, they are either rejected, or suffocated, or perverted; and where there are evils, they are derided. It is sufficient that these generals be received — that man must be regenerated before he can enter into the kingdom of the Lord (John iii. 3); that before he is regenerated, truth is apparently in 2
the first place and good in the second, but when he is being regenerated the order is inverted, and good is in the first place and truth in the second; also, that when the order is inverted, the Lord so arranges and produces order in the natural or external man, that truth is there received from good, and submits itself to good, so that man no longer acts from truth, but from good, that is, from charity; also, that he acts from charity when he lives according to the truths of faith, and loves doctrinal teaching for the sake of life. The process of the things which are here contained in the internal sense in regard to the arrangement, initiation, and submission of truth before good, appears in clear light to angels; for such things are of angelic wisdom, though man sees nothing of them. But still they who are in simple good from simple faith have the ability to know them; and if on account of worldly cares and gross ideas arising therefrom, they do not apprehend them in the life of the body, they will still do so in the other life, where worldly and corporeal things are removed; for they are then enlightened and come into angelic intelligence and wisdom.

4270. *And he rose up that night, and took his two wives,*

and his two maidservants, and his eleven children, and passed over the ford of Jabbok. That this signifies the first introduction of affections for truth together with the truths acquired, is evident from the signification of the two wives, here Rachel and Leah, as affections for truth (see n. 3758, 3782, 3793, 3819); from the signification of the two maidservants, here Bilhah and Zilpah, as exterior affections for truth, that serve as mediums (n. 3849, 3931); from the signification of children or sons, as truths (n. 489, 491, 533, 1147, 2623, 3373); and from the signification of the ford of Jabbok, as the first introduction. That the Jabbok means the first introduction, is because it was a boundary of the land of Canaan. That all the boundaries of that land were significative of the celestial and spiritual things of the Lord's kingdom, according to their distance and situation, may be seen above (n. 1585, 1866, 4116, 4240); and thus also the ford or crossing of the Jabbok, which was in regard to the land of Canaan beyond Jordan, and was the boundary of the inheritance of the sons of Reuben and Gad, as may be evident from the Book of Numbers (xxi. 24: also Deut. ii. 36, 37; iii. 16, 17: Josh. xii. 2: Judges xi. 13, 22). That it fell to them as an inheritance was because by Reuben was represented faith in the understanding, or doctrine, which is the first thing in regeneration, or truth of doctrine in the complex, by which good of life is attained (see n. 3861, 3866); and by Gad were represented the works of faith (n. 3934). These truths of faith, or matters of doctrine, and works of faith which are first exercised, are the things by which man who is being regenerated is introduced into good. It is for this reason that the first introduction is signified by the ford of Jabbok.

4271. *And he took them, and sent them over the stream, and sent over that he had.* That this signifies further introduction, is evident from what has been said just above; for he sent over not only his wives, maidservants, and children, but also his herd and flock, and thus all that he had,

into the land of Canaan, in which he met Esau. And as the subject in the internal sense is the conjunction of truth with good in the natural, by crossing the river nothing else is signified than first introduction; and here where the same things are still said, and it is also added that he sent over all that he had, further introduction is signified.

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4272. Verses 24, 25. *And Jacob remained alone, and there wrestled a man with him until the dawn arose. And he saw that he prevailed not against him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him.* "And Jacob remained alone" signifies the good of truth procured, which was then ultimate; "and there wrestled a man with him" signifies temptation as to truth; "until the dawn arose" signifies before the conjunction of natural good signified by Jacob with the celestial spiritual or the Divine good of truth. "And he saw that he prevailed not against him" signifies that He overcame in temptations; "and he touched the hollow of his thigh" signifies where celestial spiritual good is conjoined with natural good signified by Jacob; "and the hollow of Jacob's thigh was out of joint as he wrestled with him" signifies that truth had not yet the power of conjoining itself altogether to good. The same things have regard also to Jacob himself and his posterity, and then their quality is signified. In this sense, by touching the hollow of his thigh, is signified where marriage love is conjoined to natural good; and by the hollow of Jacob's thigh being out of joint as he wrestled with him, is signified that in the posterity of Jacob that conjunction was altogether impaired and displaced.

4273. *And Jacob remained alone.* That this signifies the good of truth procured, which was then ultimate, is evident from the representation of Jacob here, as the good

of truth. What Jacob had represented has been shown in the preceding pages, and also that he represented various things in the natural, because the state of truth and good is of one kind in the beginning, of another in its progress, and still another in the end (n. 3775, 4234); here he represents the good of truth. The reason of this representation is that his wrestling is presently described, by which in the internal sense is signified temptation; and because he was named Israel, by whom is represented the celestial spiritual man; and also because then follows his conjunction with Esau, by which conjunction is signified the initiation of truth into good. These are the reasons why Jacob now represents ultimate good of truth in the natural.

4274. *And there wrestled a man with him.* That this signifies temptation as to truth, is evident from the signification of wrestling, as temptation. Temptation itself is nothing else than wrestling or combat; for truth is assaulted by evil spirits, and is defended by angels, who are with man. The apperception of that combat in man is temptation (n. 741, 757, 761, 1661, 3927, 4249, 4256). But no temptation can arise unless man is in the good of truth, that is, in love or affection for it. For he who does not love his truth, or is not affected by it, cares nothing for it; but he who loves it is in anxiety lest it should suffer harm. Nothing else makes the intellectual life of man but what he believes to be true, nor his voluntary life but what he has impressed upon himself as being good; when therefore that is assaulted which he believes to be true, the life of his understanding is assaulted; and when that which he has impressed upon himself as being good is assaulted, the life of his will is assaulted; therefore when man is tempted,
2 his life is at stake. That the first of combat is as to truth, or concerning truth, is because that is what he principally loves. That which is the object of one's love is attacked by evil spirits; and after he loves good above truth, which comes about when the order is inverted, he is tempted as

to good. But what temptation is few know, because few at this day undergo any temptation, inasmuch as no others can be tempted than those who are in the good of faith, that is, in charity toward the neighbor. If they who are not in that charity should be tempted, they would yield at once; and they who yield come into confirmation of evil and persuasion of falsity; for the evil spirits with whom they are thus associated then conquer in them. This is the reason that few at this day are admitted into any spiritual temptation, but only into some natural anxieties, that they may thereby be withdrawn from the loves of self and the world, into which they would otherwise rush without restraint.

4275. *Until the dawn arose.* That this signifies before the conjunction of the natural good signified by Jacob with the celestial spiritual, or the Divine good of truth, is evident from the signification of the dawn, as in the supreme sense the Lord, in the representative sense His kingdom, and in the universal sense the celestial of love (n. 2405); here the celestial spiritual. For when the dawn arose, Jacob was then named Israel, by whom is signified the celestial spiritual man; wherefore before the arising of the dawn means before the conjunction of the natural good now signified by Jacob with the celestial spiritual. What the celestial spiritual is, will be told at the twenty-eighth verse, in treating of Israel.

4276. *And he saw that he prevailed not against him.* That this signifies that He overcame in temptations, is evident without explanation.

4277. *And he touched the hollow of his thigh.* That this signifies where celestial spiritual good is conjoined with the natural good signified by Jacob, is evident from the signification of the thigh, as marriage love, and thence all celestial and spiritual love, because these are derived from marriage love as offspring from their parent (see n. 3021); and from the signification of the hollow, or socket, or cavity of

the thigh, as where there is conjunction, and here, therefore, where there is conjunction of celestial spiritual good with the natural good signified by Jacob. But of that conjunction nothing can be said, unless it is first known what celestial spiritual good is, which is Israel, and what natural good is, which is Jacob. This will be told presently (at verse 28) in treating of Jacob, then named Israel, and again afterward in treating of Jacob's posterity.

4278. *And the hollow of Jacob's thigh was out of joint as he wrestled with him.* That this signifies that truth had not yet the power of conjoining itself altogether to good, is evident from the signification of being out of joint, namely, that truths were not yet arranged in such order that they all, together with good, could enter into celestial spiritual good — see the explanation that follows at the thirty-first verse — and accordingly, truth had not yet the power of conjoining itself altogether to good; for the hollow of the thigh is where goods are conjoined, as was said just above (n. 4277).

4279. These things which have been unfolded hitherto are so understood in the supreme sense and in the internal sense; but it is otherwise in the lower sense in which the quality of Jacob is described, and that of his posterity. As the Word is from the Lord, and descends from Him through heaven to man, it is therefore such that it is Divine as to every particular; and as it descended from the Lord, so it ascends, that is, is elevated to Him, and this through the heavens. It is known that there are three heavens, and that the inmost heaven is called the third heaven, the middle heaven the second heaven, and the lowest the first heaven; when therefore the Word ascends as it descends, in the Lord it is Divine; in the third heaven it is celestial — for that heaven is the celestial heaven; in the second heaven it is spiritual — for that heaven is the spiritual heaven; and in the first heaven it is celestial and spiritual natural, and the same heaven is also so termed. But in

the church with man, the Word as regards the sense of its letter is natural, that is, worldly and earthly. From this 2
it is manifest what the Word is, and how it is with the Word when it is read by a man who is in what is holy, that is, in good and truth. For it then appears to him as worldly, or as historical, in which there is yet what is holy; but in the first heaven it appears as celestial and spiritual natural, in which there is yet what is Divine; in the second heaven it is spiritual, in the third heaven it is celestial, and in the Lord it is Divine. The sense of the Word is according to the heavens: the highest sense of the Word, in which the subject is the Lord, is for the inmost or third heaven; its internal sense, in which the subject is the Lord's kingdom, is for the middle or second heaven; but the lower sense of the Word, in which the internal sense is determined to the nation there named, is for the lowest or first heaven; and the lowest or literal sense is for man while still living in the world, who is yet of such a nature that the interior sense, and even the internal and the supreme, can be communicated to him. For man has communication with the three heavens, inasmuch as he was created to the image of the three heavens, even so that when he lives in love to the Lord and in charity toward the neighbor, he is a heaven in least form. It is thus that within man is the Lord's kingdom, as the Lord Himself teaches in Luke: *Behold, the kingdom of God is within you* (xvii. 21). These things 3
are said that it may be known that in the Word there is not only the supreme sense, and the internal sense, but also a lower sense, and that in this lower sense the internal sense is determined to the nation there named; and when this is done, the sense manifestly appears from the series of things. That this wrestling of the man with Jacob, and the dislocation and displacement of his thigh, is predicated also of Jacob and his posterity, is manifest; and so it is well to explain these same things according to that sense. This sense will be called in what follows the Internal His-

toric Sense, and this also for the reason that it is usual for it to be represented at times to the life and in form in the first heaven, as I have sometimes also been permitted to see. See the explanation premised in the second paragraph of number 4272.

4280. That in the internal historic sense, by his touching the hollow of Jacob's thigh is signified where marriage love is conjoined to natural good, is evident from the signification of the hollow of the thigh, as where there is the conjunction of marriage love (see above, n. 4277). That conjunction there with natural good is signified, is because the thigh is there conjoined to the feet. The feet in the internal sense signify natural good, as may be seen above
2 (n. 2162, 3147, 3761, 3986). That the thigh means marriage love and the feet natural good, is among the things that are now obsolete and lost. The men of the Ancient Church, which was in representatives and significatives, were most thoroughly acquainted with these things. The knowledge of such things was their intelligence and wisdom, and not only of those who were of the church, but of those also who were out of the church, as may be evident from the oldest books of the gentiles, and from those which are at this day called fabulous; for significatives and representatives were derived to them from the Ancient Church. With them also the thighs and the loins signified what was of marriage, and the feet what was natural. The thighs and the feet have this signification from the correspondences of all man's members, organs, and viscera with the Greatest Man, which correspondences are now being treated of at the end of the chapters. Of the correspondence of the thigh and the feet more will be said in what follows, where it will be confirmed by living experience that such is their
3 signification. These things cannot but appear paradoxical at this day, because, as was said, that knowledge is altogether obsolete and lost. And yet how much that knowledge surpasses other knowledges, may be evident from this,

that without it the Word can never be known as to its internal sense, and since the angels with man perceive the Word according to that sense, by that knowledge communication is given to man with heaven. Indeed, what is hard to believe, the internal man itself thinks in no other way; for when the external man takes the Word according to the letter, the internal man takes it at the same time according to the internal sense, although man, while living in the body, does not know it. Especially may this be evident from the fact that when man comes into the other life and becomes an angel, he knows the internal sense as of himself without instruction. What marriage love is, which 4
is signified by the thighs and also by the loins, may be seen above (n. 995, 1123, 2727–2759); and that marriage love is the fundamental of all loves (n. 686, 3021). For this reason those who are in genuine marriage love are also in celestial love, that is, in love to the Lord, and in spiritual love, that is, in charity toward the neighbor; and therefore by marriage love not only is that love itself meant, but also every celestial and spiritual love. These loves are said to be conjoined with natural good, when the internal man is conjoined with the external, or the spiritual man with the natural. That conjunction is what is signified by the hollow of the thigh. That with Jacob and his posterity in general there was no such conjunction, will be manifest from what follows; for this is the subject here in the internal historic sense.

4281. That by the hollow of Jacob's thigh being out of joint as he wrestled with him, is signified that this conjunction was altogether impaired and displaced in Jacob's posterity, may be evident from the signification of being out of joint in that sense, as being displaced, and thus being impaired. That the hollow of the thigh means conjunction, is manifest from what was said above (n. 4280); and Jacob in the Word is not only Jacob, but also all his posterity, as is evident from many passages in the Word (as

Num. xxiii. 7, 10, 21, 23; xxiv. 5, 17, 19: Deut. xxxiii. 10: Isa. xl. 27; xliii. 1, 22; xliv. 1, 2, 21; xlviii. 12; lix. 20: Jer. x. 16, 25; xxx. 7, 10, 18; xxxi. 7, 11; xlvi. 27, 28: Hos. x. 11: Amos vii. 2: Mic. ii. 12; iii. 8: Ps. xiv. 7;
2 xxiv. 6; lix. 13; lxxviii. 5; xcix. 4: and elsewhere). That Jacob and his posterity were of such a character that with them celestial and spiritual love could not be conjoined with natural good, that is, the internal or spiritual man with the external or natural man, is manifest from everything which is related of that nation in the Word; for they did not know, nor were they willing to know, what the internal or spiritual man is, and it was not, therefore, revealed to them; they believed that nothing was given in man but the external and natural. In all their worship they had regard to nothing else, so much so that Divine worship was to them no otherwise than idolatrous; for when internal worship is separated from external, it is nothing but idolatrous. The church which was instituted with them was not a church, but only the representative of a church; for which reason that church is called a representative church. That a representative of a church can be given among such a
3 people, may be seen above (n. 1361, 3670, 4208). For in representations the person is not reflected upon, but the thing which is represented; and therefore, Divine, celestial, and spiritual things were represented not only by persons, but also by inanimate things, as by Aaron's garments, the ark, the altar, the oxen and sheep which were sacrificed, the candlestick with its lamps, the bread set in order upon the golden table, the oil with which they were anointed, the frankincense, and other like things. Thus it was that their kings, evil as well as good, represented the Lord's royalty; and the high priests, evil as well as good, represented what was of the Lord's Divine priesthood, when they discharged their office in outward form according to the statutes and precepts. In order therefore that the representative of a church might exist among them, such statutes and laws

were given them by manifest revelation as were altogether representative; and therefore as long as they were in them and observed them strictly, so long they were able to represent; but when they turned aside from them, as to the statutes and laws of other nations, and especially to the worship of another god, they then deprived themselves of the faculty of representing. For this reason they were driven by outward means, such as captivities, disasters, threats, and miracles, to laws and statutes truly representative; but not by internal means, as are those who have internal worship in external. These things are signified by the hollow of Jacob's thigh being out of joint, taken in the internal historic sense, which regards Jacob and his posterity.

4282. Verses 26–28. *And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou striven with God and with men, and hast prevailed.* "And he said, Let me go, for the dawn ariseth" signifies that temptation ceased when conjunction was at hand. "And he said, I will not let thee go, except thou bless me" signifies that conjunction was to be effected. "And he said unto him, What is thy name? And he said, Jacob" signifies the quality of good from truth. "And he said, Thy name shall be called no more Jacob, but Israel" signifies the Divine celestial spiritual at this time; Israel is the celestial spiritual man which is in the natural, and is thus natural; the celestial spiritual man itself, which is rational, is Joseph; "for as a prince hast thou striven with God and with men, and hast prevailed" signifies continual victories in combats as to truths and goods.

In the internal historic sense, in which Jacob and his posterity are treated of, by the same words these things are signified: by "Let me go, for the dawn ariseth" is signified 2

that representation, before they should come into the representatives of the land of Canaan, should depart from the posterity of Jacob; by "And he said, I will not let thee go, except thou bless me" is signified that they would insist upon being representative; by "And he said unto him, What is thy name? And he said, Jacob" is signified that they would be the posterity of Jacob with their quality; by "And he said, Thy name shall be called no more Jacob, but Israel" is signified that they could not represent as Jacob, but as from a new quality given them; by "for as a prince hast thou striven with God and with men, and hast prevailed" is signified because of the contumacy which was in their lusts and fantasies.

4283. *And he said, Let me go, for the dawn ariseth.* That this signifies that the temptation ceased when the conjunction was at hand, is evident from the signification of "Let me go," that is, from wrestling with me, as that the temptation ceased — that the wrestling means temptation, see above (n. 4274), and that it ceased is manifest from what follows; and from the signification of the dawn, as conjunction of the natural good signified by Jacob with the celestial spiritual, or the Divine good of truth — of which
2 also above (n. 4275). That the wrestling was begun before the dawn arose, and ceased after it arose, and that then is related what took place when the sun was risen, is because the times of the day, like the times of the year, signify states (n. 487, 488, 493, 893, 2788, 3785), and here states of conjunction by means of temptations. For when the conjunction of the internal man with the external is effected, then is the dawn to him, as he then enters into a spiritual or celestial state. Then also light like that of the dawn appears to him, if he is in such a state as to be able to apperceive it. Moreover his intellectual faculty is enlightened, and he is as one awakened from sleep in the early morning, when the dawn is first lighting and beginning the day.

4284. *And he said, I will not let thee go, except thou bless me.* That this signifies that conjunction was to be effected, is evident from the signification of not letting thee go, as that the temptation would not cease, of which just above (n. 4283); and from the signification of blessing, as conjunction (n. 3504, 3514, 3530, 3584). From this it is manifest that by "I will not let thee go, except thou bless me," is signified that the temptation would not cease before the conjunction took place, that is, that conjunction was to be effected.

4285. *And he said unto him, What is thy name? And he said, Jacob.* That this signifies the quality of good from truth, is evident from the signification of name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the representation of Jacob, as the good of truth (see above, n. 4273).

4286. *And he said, Thy name shall be called no more Jacob, but Israel.* That this signifies the Divine celestial spiritual now, and that Israel is the celestial spiritual man which is in the natural, and thus is natural, and that the celestial spiritual man itself, which is rational, is Joseph, may be evident from what follows concerning Jacob and concerning Israel, and also concerning Joseph; for it must first be told what is here meant by the celestial spiritual. It is known in the church indeed at the present day, that there is a spiritual man and a natural man, or an internal man and an external man; but what the spiritual or internal man is, is not yet known; and still less what the celestial man is, and that it is distinct from the spiritual; and as this is not known, it cannot be known what the celestial spiritual man is, which here is Israel, and therefore it must be briefly told. That there are three heavens, is known, 2
namely, an inmost heaven, a middle, and a lowest; or what is the same, a third, a second, and a first. The inmost or third heaven is celestial; for the angels there are called celestial because they are in love to the Lord, and

are thus most fully conjoined to the Lord; and are consequently in wisdom above all the rest, are innocent, and hence are called innocences and wisdoms. These angels are distinguished into internal and external, the internal being more celestial than the external. The middle or second heaven is spiritual; for the angels there are called spiritual because they are in charity toward the neighbor, that is, in mutual love, which is such that one loves another more than himself; and because they are in this charity, they are in intelligence, and are hence called intelligences. These angels are also distinguished into internal and external, the internal being more spiritual than the external. The lowest or first heaven is likewise celestial and spiritual, but not in the same degree as the others; for the natural adheres to these angels, and they are therefore called celestial and spiritual natural. They are also in mutual love, yet do not love others more than themselves, but as themselves. They are in affection for good and knowledge of truth, and are likewise distinguished into in-
3 ternal and external. But what the celestial spiritual is, will also be briefly told. Those are called celestial spiritual who were said just above to be spiritual, and are in the middle or second heaven. They are termed celestial from mutual love, and spiritual from intelligence therefrom. The internal there are those who are represented by Joseph, and are also called Joseph in the Word; but the external there are those who are represented by Israel, and are also called Israel in the Word. The former, that is, the internal who are called Joseph, partake of the rational; but the external who are called Israel, partake of the natural, for they are midway between the rational and the natural. This is why it is said that Israel is the celestial spiritual man which is in the natural, and is thus natural; and that Joseph is the celestial spiritual man itself, which is rational. For in the universal sense all the good which is of love and charity is called celestial, and all the truth therefrom of faith and in-

telligence is said to be spiritual. These things are told that 4
it may be known what Israel is. But Israel in the supreme sense signifies the Lord as to the Divine celestial spiritual, and in the internal sense it signifies the spiritual kingdom of the Lord in heaven and on earth. The spiritual kingdom of the Lord on earth is the church which is called the spiritual church. And because Israel is the spiritual kingdom of the Lord, Israel is likewise the spiritual man, since in every such man is the kingdom of the Lord; for a man is a heaven, and is also a church, in least form (n. 4279). As regards Jacob, by him in the supreme sense is represented the Lord as to the natural, both celestial and spiritual; and in the internal sense the Lord's kingdom such as it is in the lowest or first heaven, and accordingly also the same in the church. Good in the natural is what is here called celestial, and truth in the same is what is called spiritual. From these things it may be evident what is signified by Israel and by Jacob in the Word, and also why Jacob was named Israel. But these things which have been 5
said must needs appear obscure, especially for the reason that it is known to few what the spiritual man is, and to scarce any one what the celestial man is, and that there is any distinction between the spiritual and the celestial man. The reason that this has not been known, is because there is no distinct perception of the good of love and charity, and of the truth of faith; and these are not perceived because there is no longer any genuine charity, and where anything is not, there is no perception of it. Another reason is that man is little solicitous about that which belongs to the life after death, and thus about the things of heaven, but most solicitous about those that belong to the life of the body, and thus about what is of the world. If man were solicitous about that which belongs to the life after death, and thus about the things of heaven, he would easily apprehend all that has been said above; for what a man loves he easily imbibes and comprehends, but with

6 difficulty what he does not love. That Jacob signifies one thing and Israel another, is plainly manifest from the Word; for in the historical parts, and also in the prophetical, Jacob is now named, and now Israel, and sometimes both in the same verse. From this it may be evident that there is an internal sense to the Word; and that without that sense it can by no means be known. That Jacob is now called Jacob, and now Israel, is evident from the following passages: *Jacob dwelt in the land of his father's sojournings. These are the nativities of Jacob. Joseph was seventeen years old . . . and Israel loved Joseph more than all his sons* (Gen. xxxvii. 1–3). Here Jacob is first called Jacob, and presently Israel; and he is called Israel in connection with Joseph. Again: *Jacob saw that there was corn in Egypt, and Jacob said unto his sons. . . . And the sons of Israel came to buy among those that came* (Gen. xlii. 1, 5). And afterward *they went up out of Egypt, and came into the land of Canaan unto Jacob their father. . . . And they told him all the words of Joseph, which he had said unto them, and . . . the spirit of Jacob their father revived; and Israel said, It is enough, Joseph my son is yet alive* (Gen. xlv. 25, 27, 28). Again: *And Israel took his journey, and all that he had. . . . And God said unto Israel in the visions of the night, and He said, Jacob, Jacob. And he said, Here am I. . . . And Jacob rose up from Beersheba, and the sons of Israel carried Jacob their father* (Gen. xlvi. 1, 2, 5). And in the same chapter: *These are the names of the sons of Israel that came into Egypt, Jacob and his sons* (Gen. xlvi. 8). Again: *Joseph brought in Jacob his father, and set him before Pharaoh. . . . Pharaoh said unto Jacob . . . and Jacob said unto Pharaoh* (Gen. xlvii. 7–9). And in the same chapter: *And Israel dwelt . . . in the land of Goshen. . . . And Jacob lived in the land of Egypt seventeen years. . . . And the days of Israel drew near to die; and he called his son Joseph* (ver. 27–29). Again: *And one told Jacob, and said, Behold thy*

son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Shaddai appeared unto me at Luz (Gen. xlviii. 2, 3). And he is called Israel in the same chapter (ver. 8, 10, 11, 13, 14, 20, 21). And at the last, *Jacob called unto his sons, and said, Assemble yourselves, and hear, ye sons of Jacob, and hearken unto Israel your father. . . . And when Jacob made an end of charging his sons* (Gen. xlix. 1, 2, 33). From these passages it may be manifestly evident that Jacob is now called Jacob, and now Israel, and thus that Jacob means one thing, and Israel another; and also that this arcanum can by no means be known, except from the internal sense. But what Jacob signifies, and what 7
Israel, has been told above. In general by Jacob in the Word is signified the external of the church, and by Israel the internal; for every church has an external and also an internal, or is internal and also external. And as that which is of the church is signified by Jacob and by Israel, and as the all of the church is from the Lord, hence in the supreme sense as well Jacob as Israel means the Lord, Jacob as to the Divine natural, and Israel as to the Divine spiritual. Thus the external of the Lord's kingdom and of His church is Jacob, and the internal is Israel — as may be further evident from the following passages, in which each is named in its own sense. In the prophecy of Jacob, then Israel: *By the hands of the Mighty One of Jacob, from thence is the shepherd, the stone of Israel* (Gen. xlix. 24). In Isaiah: *Hear, O Jacob, My servant, and Israel whom I have chosen. . . . I will pour My spirit upon thy seed, and My blessing upon thine offspring. . . . One shall say, I am Jehovah's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel* (xliv. 1, 3, 5). Here Jacob and Israel manifestly stand for the Lord, and the seed and sons of Jacob and Israel for those who are in faith in Him. In the prophecy of Balaam in

Moses: *Who can count the dust of Jacob, and the number of the fourth part of Israel?* (Num. xxiii. 10.) And again: *There is no divination against Jacob, nor enchantments against Israel; now shall it be said of Jacob and of Israel, What hath God wrought!* (ver. 23.) Again: *How goodly are thy tents, O Jacob, thy tabernacles, O Israel* (xxiv. 5). And again: *There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel* (ver. 17). In Isaiah: *My glory will I not give to another. Hearken unto Me, O Jacob, and Israel My called. I am He; I am the first, I also am the last* (xlviii. 11, 12). In the same: *In generations to come shall Jacob take root, and Israel shall blossom and bud, and they shall fill the face of the world with fruit* (xxvii. 6). In Jeremiah: *Fear not thou, O Jacob My servant . . . neither be dismayed, O Israel; for lo, I have saved thee from afar* (xxx. 9, 10). In Micah: *Assembling I will assemble, O Jacob, all of thee; gathering I will gather the remnant of Israel; I will put*
8 *them together, as the sheep of Bozrah* (ii. 12). For what reason Jacob was named Israel, is evident from the very words when that name was given to him — *Thy name shall be called no more Jacob, but Israel; for as a prince hast thou striven with God and with men, and hast prevailed.* For Israel in the original language signifies one that strives with God as a prince, by which is signified in the internal sense, that He overcame in the combats of temptations; for temptations and combats in temptations were the means by which the Lord made His Human Divine (n. 1737, 1813, and elsewhere); and temptations and victories in temptations are what make man spiritual; for which reason Jacob was first named Israel after he wrestled. That wrestling means being tempted, may be seen above (n. 4274). It is known that the Church, or the man of the Christian Church, calls himself Israel; and yet no one in the Church is Israel but he who has become a spiritual man by means of temptations. The name itself also involves the same.

It was afterward confirmed that Jacob should be called Israel, as is evident from what follows in another chapter, where are these words: *God appeared unto Jacob again, when he came from Paddan Aram, and blessed him; and God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel* (Gen. xxxv. 9, 10). The reason of this confirmation will be told hereafter.

4287. *For as a prince hast thou striven with God and with men, and hast prevailed.* That this signifies continual victories in combats as to truths and goods, is evident from the signification of striving as a prince, as overcoming in combats, here in the combats of temptations, for these are what is treated of; and from the signification of "with God and with men" as being as to truths and goods, of which in what follows. As the Lord is treated of in the supreme 2
sense, it is He who is meant in that sense by him that strove as a prince with God and men; for He sustained all temptations by His own power, and by means of them conquered the hells; inasmuch as He admitted all the hells into Himself in their order, yea, even to the angels — of which in the following pages. And He thus reduced into order all things in the heavens and in the hells, and at length glorified Himself, that is, made the Human in Himself Divine. From this it is manifest that in the supreme 3
sense the Lord is Jacob and Israel, as was shown just above (n. 4286). Not only that He strove as a prince, that is, sustained all the combats of temptations, and conquered in them, but that He also sustains them in every man — see what has been said on these subjects many times before, namely, that the Lord beyond all sustained the most grievous temptations (n. 1663, 1668, 1787, 2776, 2786, 2795, 2816); that the Lord fought from Divine love, otherwise than all men (n. 1690, 1691, 1789, 1812, 1813, 1820); that the Lord fought against hereditary evil from the mother, so that at length He was not her son, although He

had no actual evil (n. 1444, 1573, 2025, 2574, 2649, 3318); that the Lord by combats of temptations and continual victories arranged all things into heavenly order (n. 1928); that by continual victories in the combats of temptations He united the Divine Essence to the Human (n. 1616, 1737, 1813, 1921, 2025, 2026, 2500, 2523, 2632, 2776); and that the Lord sustains temptations in man, and subju-
4 gates evil and the hells (n. 987, 1661, 1692). That to strive with God and with men means to be tempted as to truths and as to goods, is an arcanum which does not appear from the letter. That it was not God with whom Jacob contended, may be evident to every one, and will also be manifest from the explanation below; for it cannot be predicated of any man that he strives with God and prevails. But the internal sense teaches what is here signified by God and by men — namely, that by God is signified truth and by men good, and this for the reason that the name God in the internal sense signifies truth, and hence that when the subject is truth, that name is used (n. 2586, 2769, 2807, 2822); and when man is mentioned, good is meant. That man means good is because the Lord is the only man, and because man is called man from Him (see n. 49, 288, 565, 1894); also because from Him heaven is a man, and is called the Greatest Man (n. 684, 1276, 3624–3649, 3741–3751). For this reason the Most Ancient Church also, which was in celestial good, was called man
5 (n. 478); and therefore also in the Word, where good is treated of, good is signified by man — as in Isaiah: *I will make a man more rare than gold, and man than the . . . gold of Ophir* (xiii. 12). In the same: *The inhabitants of the earth shall be burned, and few men left* (xxiv. 6). A man [*vir homo*] stands for spiritual good, or the good of truth, and man [*homo*] for good. In the same: *The highways are laid waste, the wayfaring man hath ceased; he hath broken the covenant, he hath despised the cities, he regardeth not a man* (xxxiii. 8). In Jeremiah: *I beheld the*

earth, and lo, it was a void and emptiness, and the heavens, and they had no light. . . . I beheld, and lo, there was no man, and all the birds of the heavens were fled (iv. 23, 25). In the same: *Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast* (xxxi. 27). In Ezekiel: *Thy merchants . . . with the soul of man and vessels of brass they furnished thy commerce* (xxvii. 13). In the same: *Ye My flock, the flock of My pasture, are man, and I am your God* (xxxiv. 31). Again: *The waste cities shall be filled with the flock of man* (xxxvi. 38). In these passages man stands for those who are in good, and thus for good, because man is man from good. But truth which is from good is called in the Word a man [*vir homo*], and also the son of man.

4288. These same words which have now been explained have regard also to the Jewish and Israelitish nation, which is named Jacob in the Word, as has been said and shown above (n. 4279). In that sense which is called the internal historic sense, by these words — *Let me go, for the dawn ariseth* — is signified that representation should depart from the posterity of Jacob, before they should come into the representatives of the land of Canaan. It has been shown above what the character of that nation was, namely, that with them there was no internal worship, but only external; and thus that the heavenly marriage was separated from them, and therefore no church could be instituted with them, but only the representative of a church (n. 4281). But it should be known what a representative church is, 2
and what the representative of a church. A representative church is when there is internal worship in external, and the representative of a church when there is no internal worship, but still external. There are nearly similar external rituals in both, that is, similar statutes, laws, and precepts. But in the representative church externals correspond with internals, so as to make one; but in the repre-

sentative of a church there is no correspondence, because the externals are either without internals, or are at variance with them. In a representative church heavenly and spiritual love is the principal thing, but in the representative of a church corporeal and worldly love is the principal thing. Heavenly and spiritual love is the internal itself; but where there is no heavenly and spiritual love, but only corporeal and worldly love, the external is without an internal. The Ancient Church, which was after the flood, was a representative church; but that which was instituted among the posterity of Jacob was only the representative
3 of a church. To make this more manifest, let the distinction be illustrated by examples. In the representative church Divine worship was performed on mountains, because mountains signified celestial love, and in the supreme sense the Lord (n. 795, 1430, 2722, 4210); and when they performed worship on mountains, they were in their holy state, because they were at the same time in celestial love. In the representative church Divine worship was performed also in groves, because groves signified spiritual love, and in the supreme sense the Lord as to that love (n. 2722); and when they performed worship in groves, they were in their holy state, because they were at the same time in spiritual love. In the representative church when they performed Divine worship, they turned their faces to the rising of the sun, because by the rising sun was also signified celestial love (n. 101, 1529, 1530, 2441, 2495, 3636, 3643). And so when they looked at the moon, they were in like manner penetrated with a certain holy veneration, because the moon signified spiritual love (n. 1529–1531, 2495, 4060). It was similar when they looked at the starry heaven, because this signified the angelic heaven or the kingdom of the Lord. In the representative church they had tents or tabernacles, and Divine worship in them, and this holy; because tents or tabernacles signified the holy of love and worship (n. 414, 1102, 2145, 2152, 3312);

and so in innumerable other things. In the representative 4
of a church there was indeed in the beginning Divine worship in like manner upon mountains, and also in groves, and they turned their face also toward the rising of the sun, and looked to the moon and the stars, and performed worship likewise in tents or tabernacles. But as they were in external worship without internal, or in corporeal and worldly love, and not in celestial and spiritual love, and thus worshipped the mountains and groves themselves, and the sun, moon, and stars, as also their tents or tabernacles, and thus made rituals idolatrous, which in the Ancient Church were holy, they were therefore restricted to what was common, namely, to the mountain where Jerusalem was, and at length where Zion was, and to the rising of the sun as seen thence and from the temple, and also to a tent in common, which was called the tent of meeting, and finally to the ark in the temple; and this for the purpose that a representative of the church might exist when they were in a holy external, as otherwise they would have profaned holy things. From this it may be evident what the 5
distinction is between a representative church and a representative of the church: in general, they who were of the representative church communicated with the three heavens as to their interiors, to which the externals served as a plane; but they who were in the representative of the church did not communicate with the heavens as to their interiors; but still the externals in which they were kept might serve as a plane, and this miraculously from the Lord's providence, for the purpose that something of communication might exist between heaven and man, by some semblance of a church; for without the communication of heaven with man by something of a church, the human race would perish. What the correspondence of internal things is, cannot be told in few words, but will by the Divine mercy of the Lord be told in the following pages.

4289. That by *Let me go, for the dawn ariseth* is signified

that representation would depart from the posterity of Jacob, before they should come into the representatives of the land of Canaan, may be evident from the series of things in the internal historic sense, in which Jacob's posterity are treated of. Their state as to the things of the church is described in the Word also by evening, by night, and by morning or dawn — by the latter when they came into the land of Canaan, and accordingly into the representative of a church there. The truth is that the representative of a church could not be instituted among them before they were altogether vastated, that is, until they had no knowledge of internal things; for if they had had a knowledge of internal things, they might have been affected by them, and would thus have profaned them. For holy things, that is, internal truths and goods, can be profaned by those who know and acknowledge them, and still more by those who are affected by them, but not by those who do not acknowledge them — see what has been previously said and shown about profanation, namely, that those can profane holy things who know and acknowledge them, but not those who do not (n. 593, 1008, 1010, 1059, 3398, 3898); that those who are within the church can profane holy things, but not those who are without (n. 2051); that those therefore are withheld as far as possible from acknowledgment and belief of good and truth, who cannot remain therein permanently (n. 3398, 3402); that they are also kept in ignorance lest they should profane (n. 301–303); what danger there is from profanation of holy things (n. 571, 582); that worship becomes external lest the internal should be profaned (n. 1327, 1328); and therefore to the Jews internal truths were not disclosed (n. 3398).

2 It was therefore provided by the Lord that the genuine representative of a church, that is, the internal, should depart from the posterity of Jacob before they should come into the representatives of the land of Canaan, to such a degree that they should not know anything at all concern-

ing the Lord. They expected indeed the Messiah to come into the world, but for the end of exalting them to glory and eminence over all nations of the whole earth — not to save their souls to eternity. Neither did they know anything about the heavenly kingdom, nor about the life after death, nor indeed about charity and faith. That they might be reduced to this ignorance, they were kept some hundreds of years in Egypt; and when they were called out thence, they did not know even the name of Jehovah (Exod. iii. 12–14). And they had lost besides, all the worship of the representative church so completely, that after the commandments of the decalogue had been promulgated before them from Mount Sinai, they returned in the space of a month to the Egyptian worship, of a golden calf (Exod. xxxii.). And because the race which had been brought 3
out of Egypt was of such a character, they all perished in the wilderness. For nothing more was required of them than to keep the statutes and precepts in outward form, since that was to act as the representative of a church. And to this those who had grown up in Egypt could not be reduced, but their children could, though with difficulty, in the beginning by miracles, and afterward by fears and captivities — as is manifest from the books of Joshua and Judges. From this it may be evident that all genuine or internal representation of the church had departed from them before they came into the land of Canaan, where the external representative of the church was begun among them in full form. For the land of Canaan was the very land of all, where the representatives of the church could be presented, since all the places and all the boundaries of this land had been representative from ancient times (see n. 3686).

4290. In the internal historic sense, by *he said, I will not let thee go, except thou bless me,* is signified that they insisted upon being representative; for their insisting is signified by "I will not let thee go," and representing a

church by being blessed. In regard to this subject, that the posterity of Jacob insisted upon being representative of a church, and that they were not chosen above other nations, it cannot indeed be made so evident from the historic narrative of the Word in the sense of the letter, for the reason that the historic narrative of the Word involves the arcana of heaven in the sense of the letter, and therefore so follows in series; and also because the names themselves signify things, and many names indeed in their supreme sense signify the Lord Himself, as Abraham, Isaac, and Jacob. That these in the supreme sense signify the Lord, has been shown many times in what precedes (see
2 n. 1965, 1989, 2011, 3245, 3305, 3439). That the posterity of Jacob were not chosen, but insisted that a church should be among them, may be evident in many passages in the Word, from its internal historic sense, and plainly in these — in Moses: *Jehovah spake unto Moses . . . Go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it. . . . I will not go up in the midst of thee, for thou art a stiffnecked people; lest I consume thee in the way. And when the people heard this evil word, they mourned, and put off every one his ornaments from him. . . . And Moses took the tent, and pitched it for himself without the camp, far off from the camp. . . . And Moses said unto Jehovah, See, Thou sayest unto me, Bring up this people, and Thou hast not let me know whom Thou wilt send with me. . . . Now therefore, I pray, if I have found grace in Thine eyes, show me, I pray, Thy way, that I may know concerning Thee,* that I shall find grace in Thine eyes; and consider that this nation is Thy people. And He said, My faces shall go, until I give thee rest* (Exod. xxxiii.). It is here said that Moses brought the people up out of the

*Elsewhere, *that I may know Thee, since I have found grace in Thine eyes.* (10565.)

land of Egypt, and then that they put off their ornaments and mourned, and that Moses pitched his tent without the camp, and that so Jehovah assented; thus showing manifestly that they themselves insisted. In the same: *Jehovah* 3
said unto Moses, How long will this people provoke Me, and how long will they not believe in Me, for all the signs which I have wrought among them? I will smite them with the pestilence, and will destroy them, and will make of thee a greater and mightier nation than they. But Moses supplicated, and Jehovah being entreated said, *I will pardon according to thy word: nevertheless, I live, and all the earth shall be filled with the glory of Jehovah; for as to all those men who have seen My glory, and My signs which I wrought in Egypt, and in the wilderness, yet have tempted Me these ten times, and have not hearkened to My voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it. . . . Your carcases shall fall in this wilderness. . . . But your little ones . . . them will I bring in* (Num. xiv.). From these words it is also manifest that Jehovah willed to destroy them, and consequently not to establish a church among them, but that they were urgent and it was therefore done — besides many other times also, when Jehovah willed to destroy utterly that nation so often rebellious, but as often suffered Himself to be entreated by their supplications. The like is also involved in Balaam's not being 4
permitted to curse that people (Num. xxii., xxiii., xxiv.); and in other places also, where it is said that Jehovah repented that He had brought in that people; also that Jehovah was entreated; and also that He so often made a new covenant with them. Such things are signified in the internal historic sense by the words, *I will not let thee go, except thou bless me.* The same is also signified by Jacob's taking away the birthright from Esau, and also by his taking the blessing from him by fraud (Gen. xxv. and xxvii.).

4291. In the internal historic sense, by *he said unto him,*

What is thy name? And he said, Jacob is signified that they were the posterity of Jacob, with their quality. This may be evident from the signification of a name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the signification of Jacob, as his posterity (see n. 4281).

4292. In the internal historic sense, by *he said, Thy name shall be called no more Jacob, but Israel,* is signified that they could not represent as Jacob, but that they could from a new quality given. This may be evident from the meaning of Jacob in the Word, as his posterity (see n. 4281); and from the signification of a name, as quality (see just above, n. 4291). The new quality itself is Israel in the internal sense; for Israel is the celestial spiritual, thus the internal man (n. 4286). And because Israel is the celestial spiritual and thus the internal man, Israel is also the internal spiritual church; for whether you speak of the spiritual man or the spiritual church, it is the same thing; inasmuch as the spiritual man is a church in particular, and many are the church in general. If a man were not a church in particular, there would not be any church in general. A congregation in general is what in common speech is called a church, but every one in the congregation must be a church, in order that it may be any
2 church. Every general involves parts similar to itself. As regards the matter itself, namely, that they could not represent as Jacob, but as from a new quality given to them, which is Israel, it stands thus. It was Jacob's posterity in particular who represented the church, but not Isaac's in particular; for Isaac's posterity were not only from Jacob, but also from Esau. Still less was it Abraham's posterity in particular; for Abraham's posterity were not only from Jacob, but also from Esau, and likewise from Ishmael, as also from his sons by his other wife Keturah; thus from Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, and their sons (see Gen. xxv. 1–4). Now as Jacob's posterity insisted on being representative, as was shown just above

(n. 4290), they could not represent as Jacob, nor as Isaac, nor as Abraham. That they could not as Jacob was because Jacob represented the external of the church, but not its internal; and they could not in like manner as Isaac, nor in like manner as Abraham, for the reason just stated. There was therefore no other way by which they 3
could represent the church, than by a new name being given to Jacob, and thereby a new quality; which new quality should signify the internal spiritual man, or what is the same, the internal spiritual church. This new quality is Israel. Every church of the Lord is internal and external, as has been repeatedly shown. The internal church is what is represented, and the external what represents. The internal church is also either spiritual or celestial. The internal spiritual church was represented by Israel, but the internal celestial church was afterward represented by Judah. Therefore also a division was made, and the Israelites were a kingdom by themselves, and the Jews by themselves; but on this subject by the Divine mercy of the Lord, more will be said hereafter. Thus it is manifest that Jacob, that is, the posterity of Jacob, could not represent a church as Jacob, for this would be to represent only the external of a church, but must also as Israel, because Israel is the internal. That the internal is what is represented, 4
and the external what represents, has been shown before, and may likewise be evident from man himself. Man's speech represents his thought, and his action represents his will. Speech and action are man's externals, and thought and will are his internals. Furthermore, man's face itself, by its varying looks, represents both his thought and his will. That the face by its looks represents, is known to every one; for with the sincere their interior states may be seen from the looks of the face. In a word all things of the body represent what is of the heart and mind. It is 5
similar with the externals of the church, for these are like the body, and the internals like the soul — as the altars and

the sacrifices upon them, well known as externals, and also the Bread of Presence, and the candlestick with its lights, as also the perpetual fire; that these represented internal things may be known to every one, and so with the rest of the rites. That these external things could not represent externals but internals, may be evident from what has been adduced. Thus Jacob could not represent as Jacob, because Jacob is the external of the church; but Jacob as Israel, because Israel is its internal. This is what is meant by the new quality given, that the posterity of Jacob might represent.

4293. In the internal historic sense, by *for as a prince hast thou striven with God and with men, and hast prevailed* is signified on account of the contumacy which was in their fantasies and lusts, as may be evident from the signification of "God" and from the signification of "men," as truths and goods (see n. 4287). These same words have here an opposite sense, because in this sense they are said of the posterity of Jacob, among whom, as shown above, there were interiorly no truths and goods, but falsities and evils. Falsities are fantasies because they are of
2 fantasies, and evils are lusts because they are of lusts. That this nation insisted on being representative, that is, they insisted that they should be the church above all nations on the face of the earth, may be seen above (n. 4290). That this was also permitted on account of the contumacy that was in their fantasies and lusts, is here meant. The nature of their fantasies and their lusts, no one can know who has not had some intercourse with them in the other life; and that I might know it, this has been granted me, so that I have many times spoken with them there. They love themselves and they love the wealth of the world, above all others; and above all others they fear the loss of that honor, and also the loss of gain. For this reason at this day, as of old, they despise all others in comparison with themselves, and likewise seek wealth for themselves with the

most intense study, and are moreover timid. As that nation had been such from ancient times, they could above others be kept in a holy external without any holy internal, and thus represent in external form the things of the church. It is these fantasies and these lusts that have made such contumacy. This also appears from many 3
things related of them in the historical parts of the Word. After being punished they could be in such external humiliation as no other people could, for they could lie prostrate on the ground all day and wallow in the dust, and not lift themselves up before the third day; they could wail for many days, go in sackcloth, in rent garments, with ashes or dust sprinkled upon their heads; they could fast continuously for several days, and meanwhile burst forth into bitter weeping. But these things they did only from corporeal and earthly love, and from the fear of the loss of pre-eminence and worldly wealth; for it was not anything internal that affected them, since they knew nothing at all and were not even willing to know anything internal, as that there is a life after death, and eternal salvation. It 4
may be evident from this, that being of such a nature, they must needs be deprived of every holy internal, for this in no way agrees with such a holy external, they being altogether contrary to each other; and also that they could, better than others, serve as the representative of the church, that is, could represent holy things in an external form without any holy internal; and thus by means of this nation something of communication with the heavens could be given (see n. 4288).

4294. Verses 29–32. *And Jacob asked and said, Tell me, I pray, thy name. And he said, Wherefore is this that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel; for I have seen God face to face, and my soul is delivered. And the sun rose upon him, as he passed over Penuel, and he halted upon his thigh. Therefore the sons of Israel eat not the*

nerve of that which was displaced, which is upon the hollow of the thigh, unto this day, because he touched in the hollow of Jacob's thigh the nerve of that which was displaced. "And Jacob asked and said, Tell me, I pray, thy name" signifies the angelic heaven and its quality. "And he said, Wherefore is this that thou dost ask after my name?" signifies that heaven was not willing to reveal itself. "And he blessed him there" signifies conjunction with the Divine celestial spiritual. "And Jacob called the name of the place Peniel" signifies a state of temptations; "for I have seen God face to face, and my soul is delivered" signifies that He sustained the most grievous temptations as if they were from the Divine. "And the sun rose upon him" signifies the conjunction of goods; "as he passed over Penuel" signifies a state of truth in good; "and he halted upon his thigh" signifies that truths were not yet arranged into that order that all together with good might enter into celestial spiritual good. "Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh" signifies that those were not appropriated in which were falsities; "unto this day" signifies that forever falsities should not be adjoined; "because he touched in the hollow of Jacob's thigh the nerve of that which was displaced" signifies the reason, because they are falsities.

2 In the internal historic sense, in which the posterity of Jacob is treated of, by "Jacob asked and said, Tell me, I pray, thy name" evil spirits are signified. By "he said, Wherefore is this that thou dost ask after my name?" is signified that from evil spirits they did not acknowledge; by "he blessed him there" is signified that it was so done; by "Jacob called the name of the place Peniel" is signified the state in which they put on representations; by "for I have seen God face to face, and my soul is delivered" is signified that He was present representatively; by "the sun rose upon him" is signified when they came into

representations; by "as he passed over Penuel" is signified when they came into the land of Canaan; by "he halted upon his thigh" is signified that goods and truths were altogether destroyed with that posterity; by "therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh" is signified that posterity ought to know this; by "unto this day" is signified that they are such forever; by "because he touched in the hollow of Jacob's thigh the nerve of that which was displaced" is signified because they had a hereditary nature which could not be eradicated by regeneration, because they would not admit it.

4295. *And Jacob asked and said, Tell me, I pray, thy name.* That this signifies the angelic heaven and its quality, may be evident from the representation of Jacob, as the Lord as to the Divine natural, of which above; and from the signification of "God" whose name he asked, and also of "men," with whom as a prince he strove and prevailed, as truths and goods, and thus those who are in truths and goods (see n. 4287). And because the angelic heaven is heaven from truths and goods, it is that in particular which is signified by God and men with whom the Lord prevailed. The angels also in the Word are often called gods, and this from truths and goods — as in David: *God stood in the congregation of God, He judged in the midst of the gods. . . . I said, ye are gods, and all of you sons of the Most High* (Ps. lxxxii. 1, 6), where it is manifestly plain that the congregation of God, and the gods, mean the angelic heaven. In the same: *Who in the sky can be compared unto Jehovah? who among the sons of the gods can be likened unto Jehovah?* (Ps. lxxxix. 6.) Again: *O give thanks unto the God of gods . . . O give thanks unto the Lord of lords* (Ps. cxxxvi. 2, 3). Hence it is manifest, as also from this — that no one can strive as a prince with God and prevail, and likewise from this, that he who is called "God" was not willing to reveal his name — that it was the angelic

heaven with which the Lord fought. That an arcanum lies hid in these words is plainly manifest from the words themselves, *Wherefore is this that thou dost ask after my name?* for if it had been Jehovah God, He would not have concealed His name; nor would Jacob have asked, "What is thy name?" for to ask a name implies another or others
2 than God Himself. That the Lord in temptations fought at length with the angels themselves, yea, with the whole angelic heaven, is an arcanum that has not yet been disclosed. But the truth with regard to it is this: the angels are indeed in the highest wisdom and intelligence, but they have all their wisdom and intelligence from the Divine of the Lord. From themselves, or from their proprium, they have nothing of wisdom and intelligence. As far, therefore, as they are in truths and goods from the Divine of the Lord, so far are they wise and intelligent. That they have nothing of wisdom and intelligence of themselves, the angels openly confess. They are even indignant if any one ascribes to them anything of wisdom and intelligence, for they know and perceive that it would be derogating from the Divine what is Divine, and claiming to themselves what is not theirs, and thus incurring the crime of spiritual theft. The angels also say that all their proprium is evil and false, as well from hereditary nature as from actual life when they were men in the world (n. 1880); and that the evil and falsity is not separated or wiped away from them, and they thus justified, but it all remains with them, and only by the Lord are they withheld from it and kept in good and truth (n. 1581). That this is so all the angels confess, and no one is admitted into heaven unless he knows and believes it; for not otherwise can they be in the light of wisdom and intelligence which is from the Lord, and accordingly not in good and truth. From this it may also be known how it is to be understood, that heaven is not pure in the
3 eyes of God, as we read in Job (xv. 15). Since it is so, in order that the Lord might reduce the universal heaven

into heavenly order, He also admitted into Himself temptations from the angels, who, as far as they were in proprium, were so far not in good and truth. These temptations are the inmost of all, for they act only upon ends, and with such subtlety as in no way to be observed. But as far as they are not in proprium, so far they are in good and truth, and so far cannot tempt. Moreover angels are continually being perfected by the Lord, and yet can never to eternity be perfected to such a degree that their wisdom and intelligence can be compared with the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord is Infinite; and there is no comparison of what is finite with the Infinite. From these things it may now be evident what is meant by the god with whom Jacob as a prince strove; as also why he was not willing to reveal his name.

4296. *And he said, Wherefore is this that thou dost ask after my name?* That this signifies that heaven was not willing to reveal itself, is evident from what has been said and shown just above (n. 4295).

4297. *And he blessed him there.* That this signifies conjunction with the Divine celestial spiritual, is evident from the signification of blessing, as conjunction (see n. 3504, 3514, 3565, 3584). That it is with the Divine celestial spiritual, is evident from what precedes respecting Jacob, that he was named Israel; for by Israel is represented the Lord as to the Divine celestial spiritual (n. 4286). What the celestial spiritual is, may also be seen in the same number.

4298. *And Jacob called the name of the place Peniel.* That this signifies a state of temptations, is evident from the series of things; for in old time names were given to the places where anything peculiar happened, which names were significative of the thing which happened there, and of its state (n. 340, 2643, 3422). To this place was given a name which signified a state of temptations, for a state

of temptations is here described by the wrestling and striving of Jacob. Peniel in the original language signifies the face of God, and to see the face of God means to sustain the most grievous temptations, as will be explained in what now follows.

4299. *For I have seen God face to face, and my soul is delivered.* That this signifies that He sustained the most grievous temptations, as if they were from the Divine, is evident from the signification of seeing God, as approaching Him through the interiors, namely, through goods and truths, and thus presence (see n. 4198); and from the signification of the face, as the interiors (n. 1999, 2434, 3527, 3573, 4066), and accordingly thoughts and affections — for thoughts and affections are the interiors, because they are of the mind and of the heart, and manifest themselves in the face; and from the signification of "my soul is delivered," as sustaining, namely, the Divine presence. That by all these things is signified that He sustained the most grievous temptations as if they were from the Divine, cannot be evident except from the causes of temptations both proximate and remote. The proximate causes are the evils and falsities in man, that bring him into temptations, and accordingly the evil spirits and genii who infuse them (n. 4249). But still no one can be tempted, that is, undergo any spiritual temptation, unless he has conscience; for spiritual temptation is nothing else than torment of conscience, and consequently none can be tempted but those who are in celestial and spiritual good; for these have conscience, but others have not, and do not even know
2 what conscience is. Conscience is a new will and a new understanding from the Lord. It is thus the Lord's presence in man; and this so much the nearer, as man is more in the affection for good or truth. If the Lord's presence is nearer than in proportion as man is in the affection for good or truth, the man comes into temptation. The reason is, that the evils and falsities which are in man, tem-

pered by the goods and truths that are in him, cannot sustain a nearer presence. This may be evident from what exists in the other life, namely, that evil spirits can by no means approach any heavenly society, without beginning to feel anguish and torment; also that evil spirits cannot bear to have angels look upon them, for they are then immediately tortured and fall into a swoon; and also from this, that hell is remote from heaven, for the reason that it cannot endure heaven, that is, the Lord's presence which is in heaven. This is why it is said of them in the Word: *Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us* (Luke xxiii. 30). And again: *They shall say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne* (Apoc. vi. 16). The cloudy and thick-dark sphere also which exhales from the evils and falsities of those who are in hell, appears like a mountain or rock, under which they are hidden (see n. 1265, 1267, 1270). From these 3
things it may now be known that the words, *I have seen God face to face, and my soul is delivered*, signify the most grievous temptations as if they were from the Divine. Temptations and torments appear as if from the Divine, because, as has been said, they exist by means of the Lord's Divine presence; but still they are not from the Divine, or from the Lord, but from the evils and falsities which are in him who is tempted or tormented. For from the Lord nothing proceeds but the holy which is good and true and merciful. This holy, which is good and true and merciful, is what those who are in evils and falsities cannot endure, because they are opposites or contraries. Evils, falsities, and unmercifulness are continually intent upon violating those holy things; and as far as they assault them, so far are they tormented. And when they assault them, and are tormented in consequence, they think that it is the Divine which torments them. This is what is meant by the words, "as if they were from the Divine." That no one can see 4

Jehovah face to face, and live, was known to the ancients, and this knowledge was handed down from them to the posterity of Jacob; which was the reason that they rejoiced so greatly when they saw an angel, and yet lived — as in the Book of Judges: *Gideon saw that he was the angel of Jehovah; and Gideon said, Ah, Lord Jehovih! forasmuch as I have seen the angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee, fear not, thou shalt not die* (vi. 22, 23). In the same Book: *Manoah said unto his wife, We shall surely die, because we have seen God* (xiii. 22). And in Moses: *Jehovah said unto Moses . . . Thou canst not see My face, for man shall not see Me, and live* (Exod. xxxiii. 20). When it is said of Moses that he spoke with Jehovah face to face (Exod. xxxiii. 11), and that Jehovah knew him face to face (Deut. xxxiv. 10), the meaning is that Jehovah appeared to him in a human form adapted to his reception, which was external, namely, like one that was ancient of days, with a beard, sitting near him — as I have been informed by angels. It was from this also that the Jews had no other idea of Jehovah than as of a very ancient man, with a long and snow-white beard, who could do greater miracles than other gods. Not that they accounted Him the most holy, for what holiness was they did not know; and still less were they by any means able to see the holy that proceeds from Him, because they were in corporeal and earthly love, without any holy internal (n. 4289, 4293).

4300. *And the sun rose upon him.* That this signifies conjunction of goods, is evident from the signification of the sun rising, as conjunction of goods. By the dawn arising is signified when conjunction is at hand, or is commencing (see n. 4283). From this it follows that the sun's rising is conjunction itself; for the sun in the internal sense signifies celestial love (n. 1529, 1530, 2441, 2495, 3636, 3643, 4060); and it accordingly signifies goods, for these are of that love. When celestial love manifests itself with

man, that is, when it is perceived, the sun is then said to rise upon him, for the goods of that love are then conjoined to him.

4301. *As he passed over Penuel.* That this signifies the state of truth in good, is evident from the signification of Penuel, as the state of truth in good. For it was the Jabbok which Jacob first crossed, when he went into the land of Canaan; by that is signified the first introduction of affections for truth (see n. 4270, 4271). Penuel is what he now passes over, and therefore by it is signified a state of truth introduced into good. The conjunction of good is also treated of, and good is not good unless there is truth in it; for good has its quality and also its form from truth, so much so that good cannot be called good in any man, unless there be truth in it; but truth receives its essence, and consequently its life, from good. And because it is so, and the subject is the conjunction of goods, the state of truth in good is also treated of. As regards the state of 2 truth in good, it can indeed be described, but still not apprehended, except by those who have heavenly perception. Others cannot even have an idea of the conjunction of truth with good, inasmuch as truth is to them in obscurity; for they call that truth which they have learned from doctrinals, and that good which is done according to that truth. But they who have perception are in the light of heaven as to their understanding, or as to their intellectual sight, and are affected by truths which are conjoined to good, as the eye or bodily sight is affected by flowers in gardens and meadows in the time of spring; and they who are in interior perception are affected by them also as by fragrance exhaled from them. Such is the angelic state, and therefore such angels perceive all the distinctions and all the varieties of the introduction and conjunction of truth in good, and thus innumerable things more than man does; for man does not even know that there is any such introduction and conjunction, and that a man becomes spiritual

3 thereby. That some notion of this subject may be had, it may be given in a few words. There are two things which constitute the internal man, namely, understanding and will. To the understanding pertain truths, and to the will goods; for what a man knows and understands to be so, he calls truth, and what he does from will, thus what he wills, he calls good. These two faculties should constitute a one. This may be illustrated by comparison with the sight of the eye, and with the pleasure and enjoyment which are perceived by this sight. When the eye sees objects, it perceives a pleasure and enjoyment from them according to the beauty of their forms and colors, in the whole and in the parts, in a word, according to their order or arrangement into series. This pleasure and enjoyment are not of the eye, but of the mind and its affection; and as far as man is affected by them, so far he sees them and retains them in memory, while what the eye sees from no affection, passes by and is not implanted in the memory, and thus
4 not conjoined to it. From this it is manifest that objects of external sight are implanted according to the pleasure and enjoyment of the affections, and that they are in that pleasure and enjoyment; for when a similar pleasure or enjoyment recurs, such objects also recur; and in like manner when similar objects recur, such pleasure and enjoyment recur, with variety according to states. It is the same with the understanding, which is internal sight; its objects are spiritual, and are called truths; their field is the memory; the pleasure and enjoyment of this sight is what is good; and thus good is that in which truths are inseminated and implanted. From this it may be in some degree evident what the introduction of truth into good is, and what the conjunction of truth in good; also, what good is, which is here treated of, and in regard to which angels perceive things innumerable, while man perceives scarce anything.

4302. *And he halted upon his thigh.* That this signifies

that truths were not yet arranged into that order that all together with good might enter into celestial spiritual good, may be evident from the signification of halting, as being in good in which there are not yet genuine truths, but general ones into which genuine truths can be introduced, and such as do not disagree with genuine truths — of which hereafter. But in the supreme sense, in which the Lord is treated of, by halting upon the thigh is signified that truths with Him were not yet arranged into that order that all together with good might enter into celestial spiritual good. That the thigh is celestial spiritual good, may be seen above (n. 4277, 4278). As regards the order in which truths 2
must be when they enter into good — here celestial spiritual good — neither can this be set forth to the apprehension. For it must first be known what order is, and then what is the order of truths, also what celestial spiritual good is, and then how truths enter into it by means of good. Though these things were described, they still would not be manifest, except to those who are in heavenly perception, and by no means to those who are in natural perception alone. For they who are in heavenly perception are in the light of heaven from the Lord, in which light there is intelligence and wisdom. But they who are in natural light are not in any intelligence and wisdom, except so far as the light of heaven flows into this light, and so disposes it that the things which are of heaven may appear as in a mirror, or in a certain representative image, in the things which are of natural light; for natural light presents nothing of spiritual truth to be seen, without an inflow of the light of heaven. This only can be said respecting the 3
order in which truths must be that they may enter into good, namely, that all truths like goods, both as to generals, and as to particulars, even the most minute, are arranged in such order in heaven that one has regard to another in like form as the members, organs, and viscera of the human body, or their uses, have mutual regard to

one another, in general, and also in particular, even in minutest particulars, and constitute a one. Heaven itself from this, namely, from the order in which truths and goods are disposed, is called the Greatest Man. Its life itself is from the Lord, Who from Himself disposes each and every thing into such order. From this, heaven is a likeness and an image of the Lord. When therefore truths are arranged into such order as heaven is, they are then in heavenly order and can enter into good. The truths and goods with every angel are in such order, and likewise the truths and goods with every man who is being regenerated, are being arranged into such order. In a word, the order of heaven is the arrangement of the truths of faith in the goods of charity toward the neighbor, and the arrangement of these
4 goods in the good of love to the Lord. That halting is being in good in which there are not yet genuine truths, but still general ones into which the genuine may be introduced, and such ones as do not disagree with genuine truths, and thus that the lame are those who are in good, but not in genuine good because of their ignorance of truth, that is, in such good as are the gentiles who live in mutual charity, may be evident from those passages in the Word where the lame and the halting are named in a good sense — as in Isaiah: *The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing* (xxxv. 5, 6). In Jeremiah: *Behold, I will bring them from the north country, and gather them from the sides of the earth, with them the blind and the lame, the woman with child and her that travaileth with child together* (xxxi. 8). In Micah: *In that day, saith Jehovah, I will assemble her that halteth, and I will gather her that is driven away, and I will make her that halteth a remnant, and her that was driven away a strong nation; and Jehovah shall reign over them in mount Zion, from henceforth even for ever* (iv. 6, 7). In Zephaniah: *At that*

time . . . I will save her that halteth, and gather her that was driven away, and I will make them a praise and a name (iii. 19). That in these passages by the lame and halting are not meant the lame and halting, may be seen by every one, for it is said of them that they shall leap, shall be gathered, shall be made a remnant, and shall be saved; and it is manifest that those are signified who are in good, and not so much in truths, as is the case with well disposed gentiles, and also with those of similar nature within the church. Such are also meant by the 5
lame of whom the Lord speaks in Luke: Jesus said, *When thou makest a feast, call the poor, the maimed, the lame, and the blind; then thou shalt be blessed* (xiv. 13, 14). And in the same: *The master of the house . . . said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and lame, and blind* (xiv. 21). The Ancient Church distinguished the neighbor or neighbors toward whom they should perform the works of charity, into classes, and some they called maimed, some lame, some blind, and some deaf, meaning those who were spiritually so. Some also they called hungry, thirsty, strangers, naked, sick, and in prison (Matt. xxv. 33–36); and some widows, orphans, needy, poor, and miserable; by whom they meant no other than those who were such as to truth and good, and who were to be suitably instructed, led on their way, and thus provided for as to their souls. But because at this day charity does not make the church, but faith, what is meant in the Word by these objects of charity is altogether unknown; and yet it is manifest to every one that it is not meant that the maimed, the lame, and the blind are to be called to a feast, and that it was not commanded by the master of the house that such should be brought in, but that those are meant who are spiritually such; also that in everything spoken by the Lord there is the Divine, and accordingly a celestial and spiritual sense. Similar is the meaning of the 6

Lord's words in Mark: *If thy foot cause thee to stumble, cut it off; it is good for thee to enter into life lame, rather than having two feet to be cast into the hell of fire, into fire unquenchable* (ix. 45: Matt. xviii. 8). By the foot, which must be cut off if it caused stumbling, is meant the natural, which continually opposes itself to the spiritual, that it must be destroyed, if it attempt to impair truths; and thus that on account of the disagreement and dissuasion of the natural man, it is better to be in simple good, though in the denial of truth. This is signified by entering into life lame. That the foot is the natural may be seen above
7 (n. 2162, 3147, 3761, 3986, 4280). By the lame in the Word are also signified those who are in no good, and thence in no truth — as in Isaiah: *Then shall the prey of a great spoil be divided, the lame shall carry off the prey* (xxxiii. 23). In David: *When I am halting they are glad and gather themselves together; the lame whom I knew not gather themselves together against me* (Ps. xxxv. 15). And because such are signified by the lame, it was forbidden to sacrifice anything that was lame (Deut. xv. 21, 22: Mal. i. 8, 13); and forbidden that any one of the sons of Aaron who was lame should discharge the office of priest (Lev. xxi. 18). It is similar with the lame as with the blind, for the blind in a good sense signify those who are in ignorance of truth, and in an opposite sense those who are in
8 falsities (n. 2383). In the original language the lame or halt is expressed by one word, and he that halteth by another, and by the lame in the proper sense are signified those who are in natural good into which spiritual truths cannot flow on account of natural appearances and the fallacies of the senses, and in an opposite sense those who are in no natural good, but in evil, which altogether obstructs the inflow of spiritual truth. But by him that halteth in the proper sense are signified those who are in natural good into which general truths are admitted, but not particular truths in detail, because of ignorance; and in an

opposite sense those who are in evil and thus do not even admit general truths.

4303. *Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh.* That this signifies that those truths were not appropriated in which were falsities, is evident from the signification of eating, as being conjoined and appropriated (see n. 2187, 2343, 3168, 3513, 3596, 3832); and from the signification of a nerve, as truth; for truths in good are as nerves in the flesh, and truths in the spiritual sense are also nerves and good is flesh (n. 3813, 3579). Similar things are also signified by sinews * and flesh in Ezekiel: *Thus saith the Lord Jehovih unto these bones . . . I will lay sinews upon you, and will bring up flesh upon you . . . and put breath in you. . . . And I beheld, and lo, there were sinews upon them, and flesh came up* (xxxvii. 5, 6, 8). Here the subject is the new creation of man, that is, his regeneration. But when truths have been distorted, they then no longer become truths, but as they are distorted to what is opposite, so they accede to falsities; and thus it is that by the nerve of that which was displaced falsity is signified. That the hollow of the thigh is where there is conjunction of marriage love with natural good, and accordingly where there is influx of spiritual truth into natural good, may be seen above (n. 4277, 4280). Hence it is manifest that by "therefore the sons of Israel eat not the nerve of that which was displaced which is upon the hollow of the thigh," is signified that those truths were not appropriated in which were falsities. That these things are said of the sons of Israel because by Israel is signified the Divine celestial spiritual, may be seen above (n. 4286), and by sons truths (n. 489, 491, 2623); and thus the meaning is, that the truths of the Divine celestial spiritual did not appropriate to themselves any falsities.

**Nervi* is used for both nerves and sinews. For the meaning in this chapter see n. 5051.

4304. *Unto this day.* That this signifies that forever falsities should not be adjoined, is evident from the signification of unto this day, as, where used in the Word, what is perpetual and eternal (see n. 2838).

4305. *Because he touched in the hollow of Jacob's thigh the nerve of that which was displaced.* That this signifies the reason, because they were falsities, is evident from the signification of touching in the hollow of Jacob's thigh, as here because there were falsities. That this is signified by touching in the hollow of Jacob's thigh, may be evident from what has been said above (n. 4277, 4278, 4303).

4306. That these same words which have been explained thus far, treat also of the posterity of Jacob, and that this sense is called the lower sense, and also the internal historic sense, may be seen above (n. 4279, 4288). What these things mean in this sense, will now be explained.

4307. That in the internal historic sense, by *Jacob asked and said, Tell me, I pray, thy name* are signified evil spirits, may be evident from many things in this sense, in which these words and those that follow are predicated of the posterity of Jacob; for the internal sense is according to the subject treated of. That not good, but evil spirits are signified by him who wrestled with Jacob, may be evident from this, that by wrestling is signified temptation (n. 3927, 3928, 4274); and temptation is never brought by good spirits, but by evil, for temptation is excitation of the evils and falsities with man (n. 741, 751, 761, 1820, 4249, 4299). Good spirits and angels never excite evils and falsities, but defend man against them, and bend them to good; for good spirits are led by the Lord, and from the Lord nothing ever proceeds but holy good and holy truth. That the Lord tempts no one is known from the doctrine received in the church, and may be seen also above (n. 1875, 2768). From this, and also from the fact that the posterity of Jacob yielded in every temptation, both in the wilderness and afterward, it is manifest that not good spirits, but evil, are

signified by him who wrestled with Jacob. Moreover that nation, which is here signified by Jacob, was not in any spiritual and heavenly love, but in corporeal and worldly love (n. 4281, 4288–4290, 4293); and the presence of spirits with men is according to their loves. Good spirits and angels are present with those who are in spiritual and heavenly love, and evil spirits with those who are only in corporeal and worldly love; and this so constantly that every one may know what quality of spirits are with him, if only he observes the quality of his loves, or what is the same, the quality of his ends; for every one has for his end what he loves. That the spirit spoke of himself as 2
God, is because Jacob so believed; like his posterity, who continually believed that Jehovah was in their holy external, when yet Jehovah was present only representatively, as will be evident from what follows. They also believed that Jehovah led into temptations, that all evil was from Him, and that He was in anger and fury when they were punished. For this reason it was so expressed in the Word, in accordance with their belief, when yet Jehovah never leads into temptations, nor is ever any evil from Him, nor is He ever in anger, and still less in fury (see n. 223, 245, 592, 696, 1093, 1683, 1874, 1875, 2395, 3605, 3607, 3614). This is also the reason that he who wrestled with Jacob was not willing to reveal his name. That in the internal spiritual sense by him who wrestled with Jacob is meant the angelic heaven (n. 4295), is because the Lord, Who is there represented by Jacob in the supreme sense, admitted even the angels to tempt Him; and because the angels were at that time left to their proprium, as was shown in the number cited.

4308. That in the internal historic sense, by *he said, Wherefore is this that thou dost ask after my name* is signified that they did not acknowledge that it was from evil spirits, is evident from what is said just above (n. 4307).

4309. That in the internal historic sense, by *he blessed*

him there is signified that it was so done, is evident from the signification of blessing here, as that they served as a representative of a church (see n. 4290) ; for which reason by " he blessed him there " is here signified that it was so done.

4310. That in the internal historic sense by *Jacob called the name of the place Peniel* is signified the state in which they put on representations, is evident from the signification of calling a name, as denoting quality, of which often before ; from the signification of place, as state (n. 2625, 2837, 3356, 3387) ; and from the signification of Peniel, as in this sense to put on representations, for these are the subject in what precedes and what follows. What Peniel signifies, is explained by these words, *for I have seen God face to face, and my soul is delivered*, by which is signified that the Lord was present representatively — of which in what soon follows — and thus here that they put on representations. Names of places, like names of persons, as also things themselves, do not signify the same in one sense as in another. Thus Jacob himself in the sense of the letter signifies Jacob himself, in the internal historic sense his posterity (n. 4281), in the internal spiritual sense the natural man in him who is regenerated ; but in the supreme sense, Jacob signifies the Lord as to the Divine natural, as has been often shown. So also it is with other names, and so with Peniel.

4311. That in the internal historic sense by *for I have seen God face to face, and my soul is delivered* is signified that He was present representatively, is evident from the signification of seeing God face to face, when the words are predicated of the state in which the posterity of Jacob were, as that the Lord was present representatively ; for to see God face to face in external form and by bodily sight, is not, to see Him present (n. 4299). That he was not present as with those who are regenerated, and thus are in spiritual love and faith, is manifest from what has been

said of that nation (n. 4281, 4288, 4290, 4293) — namely, that they were in external worship, and not at the same time in internal, or what is the same, in corporeal and worldly, and not in spiritual and heavenly love. With such the Lord could never be present except representatively. What it is to be present representatively, must be briefly 2
told. A man who is in corporeal and worldly love and not at the same time in spiritual and heavenly love, has none but evil spirits with him, even when he is in a holy external; for good spirits can by no means be present with such a person, since they perceive immediately in what kind of love man is. There is a sphere which is exhaled from his interiors, which the spirits perceive as manifestly as a man perceives by his sense of smell offensive and foul vapors floating around him in the air. That nation which is here treated of, was in such a state as to good and truth, or as to love and faith. In order, however, that they might serve as a representative of the church, it was miraculously provided by the Lord that when they were in a holy external, and were at the same time surrounded by evil spirits, the holy in which they were might yet be lifted up into heaven; and this by good spirits and angels not within but without them, for within them there was nothing but emptiness or uncleanness. Communication was therefore given not with the man himself, but with the holy itself in which they were when they fulfilled the statutes and precepts given them, which were all representative of spiritual and heavenly things of the Lord's kingdom. This is signified by the Lord's being present with that nation representatively. But the Lord is present in another manner with those within the church who are in spiritual love and thence in faith. With these there are good spirits and angels, not only in their external worship, but also at the same time in their internal; and therefore with them there is given a communication of heaven with themselves; for the Lord flows into them through heaven, and through their internals

into their externals. To these the holy of worship is ser-
3 viceable in the other life, but not to the former. It is similar with priests and elders who preach holy things, and yet are in evil life and evil belief. With these there are not good, but evil spirits, even when they are in worship that appears holy in the external form. For it is love of self and the world, or a love for securing honors and acquiring gain and thereby fame, that fires them and presents an appearance of affection for what is holy, sometimes to such a degree that no simulation is perceived, nor is then believed by them to exist; when yet they are in the midst of evil spirits, who are then in a similar state, and who breathe upon them and into them. That evil spirits can be in such a state, and are so when they are in their externals, and are inflated with love of self and the world, has been given me to know by manifold experience, which by the Divine mercy of the Lord will be described hereafter at the end of the chapters. Such preachers do not have communication with heaven in themselves; and yet those have who hear and receive the words from their mouth, if they are in a pious and holy internal; for it matters not from whom the voice of good and truth flows forth, provided their life is not manifestly wicked; but such a life is
4 a stumbling block. That the nation descended from Jacob was of such a character, namely, that they were surrounded with evil spirits, and yet the Lord was present with them representatively, may be evident from many passages in the Word; for they were very far from worshipping Jehovah with the heart, and as soon as His miracles were wanting, they immediately turned themselves to other gods and became idolaters. This was a manifest proof that in heart they worshipped other gods and confessed Jehovah with the mouth only, and this merely for the reason that they might be the greatest and supereminent over all the nations round about. That this people in heart worshipped an Egyptian idol, and only confessed Jehovah with the mouth

on account of His miracles, with Aaron himself among them, is clearly manifest from the golden calf which Aaron made for them, and this but a month after they had seen such great miracles on mount Sinai, besides those which they saw in Egypt (see Exod. xxxii.). That it was so with even Aaron is plainly said in the same chapter (ver. 2–5, and especially ver. 35). The same thing is evident from many other passages in Moses, in the Book of Judges, in the Books of Samuel, and in the Books of the Kings. That they were only in external worship and not in any 5
internal worship, is also manifest from this, that they were forbidden to come near to mount Sinai, when the Law was promulgated, and were told that if they touched the mountain, dying they should die (Exod. xix. 11–13; xx. 16, 19). The reason was, that their internal was unclean. It is also said in Moses, that Jehovah *dwelt with them in the midst of their uncleannesses* (Lev. xvi. 16). The character of that nation is also evident from the song of Moses (Deut. xxxii. 15–43), and from many passages in the prophets. From all this it may be known that with that nation there was not any church, but only a representative of a church, with which the Lord was present only representatively. Com- 6
pare also what has previously been stated in regard to them, namely, that with the posterity of Jacob there was a representative of a church, but not a church (n. 4281, 4288); that the representative of a church was not instituted with them until after they had been altogether vastated as to a holy internal, and that they would otherwise have profaned holy things (n. 3398, 4289); that when they remained in their statutes they could represent, but not when they turned aside from them (n. 3881 at the end); that on this account they were strictly kept in rituals, to which they were driven by external means (n. 3147, 4281); that their worship was made external without internal, in order that they might serve as the representative of a church (n. 4281); that for this reason also the interiors of

the church were not disclosed to them (n. 301–303, 2520, 3398, 3479, 3769); that they were of such a nature that they could beyond others be in a holy external without an internal (n. 4293); that for this reason they have been preserved to this day (n. 3479); and that their holy external does not affect them at all as to their souls (n. 3479).

4312. That in the internal historic sense, by *the sun rose upon him*, is signified when they came into representations, is evident from the signification of the sun rising, in this sense, in which the posterity of Jacob is treated of, as when they came into representations. By the arising of the dawn is signified the state before they came into representatives (n. 4289). The sun is also said to rise with every one who becomes a church, and thus also with every one who becomes representative of a church.

4313. That in the internal historic sense, by *as he passed over Penuel* is signified when they came into the land of Canaan, is evident from this, that Penuel was the first station after Jacob crossed the river Jabbok, and that all boundaries were significative according to distance and situation (n. 1585, 1866, 4116, 4240). Thus Penuel, as the first boundary, signifies when they came into the land of Canaan.

4314. That in the internal historic sense, by *he halted upon his thigh* is signified that goods and truths were altogether destroyed with that posterity, is evident from the representation of Jacob, who is here spoken of, as his posterity (see n. 4281); and from the signification of halting upon the thigh, as those who are in no good, and hence in no truth (n. 4302). Here therefore by his halting upon his thigh is signified that goods and truths were altogether
2 destroyed with that posterity. The character of that nation is also plainly manifest from many things spoken by the Lord Himself in parables, which in their internal historic sense were said of that nation — as in the parable of the man that was a king, who took account with his servant in

whom there was no mercy toward another (Matt. xviii. 23–35); in the parable of the householder who let out his vineyard to husbandmen, and went abroad, and the husbandmen seized the servants whom he sent, and beat one with rods, and killed another, and stoned another; and at length he sent his son, whom they cast out of the vineyard and killed; which parable the Scribes and Pharisees recognized when they heard it as spoken of themselves (Matt. xxi. 33–45: Mark xii. 1–9: Luke xx. 9–19); in the parable of the man who gave talents to his servants, and he who received the one talent went and hid it in the earth (Matt. xxv. 14–30: Luke xix. 13–16); in the parable of those who came to him that was wounded by the robbers (Luke x. 30–37); in the parable of those who were invited to the great supper, and all excused themselves, of whom the Lord says, I say to you that none of those men who were bidden shall taste of my supper (Luke xiv. 16–24); in the parable of the rich man and Lazarus (Luke xvi. 19–31); in the parable of those who despise others in comparison with themselves (Luke xviii. 10–14); in the parable of the two sons, one of whom said, I will go into the vineyard, but went not; and Jesus said, *Verily I say unto you, that the publicans and harlots go into the kingdom of heaven before you* (Matt. xxi. 28–32). The character 3
of that nation the Lord openly declares in Matthew (xxiii. 13–39), where He says: *Ye witness against yourselves, that ye are the sons of them that killed the prophets, and ye fill up the measure of your fathers* (xxiii. 13–33). In Mark: *Jesus said unto them, Well did Esaias prophesy of you. . . . This people honoreth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the precepts of men, leaving the commandments of God* (vii. 6–13). In John: The Jews answered Jesus that they were the seed of Abraham; but Jesus said to them, *Ye are of your father the devil, and the lusts of your father ye will to do. He was a murderer from the begin-*

ning, and stood not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it (viii. 33, 44). Because they were such, they are also called an evil and adulterous generation (Matt. xii. 39), and the offspring of vipers (Matt. iii. 7; xxiii. 33: Luke iii. 7)—*ye offspring of vipers, how can ye, being evil, speak good things?* (Matt. xii. 34.)

4 That not even any natural good was left with that nation, is signified by the fig-tree spoken of in Matthew: *Jesus seeing a fig-tree by the way, came to it, but found nothing thereon but leaves only; and He said unto it, Let there be no fruit from thee henceforth forever, and immediately the fig-tree withered away* (xxi. 19). That the fig-tree means natural good may be seen above (n. 217). From these passages it may be evident that goods and truths were altogether destroyed with that nation. Goods and truths are said to be de-

5 stroyed when there are none interiorly. Goods and truths which appear outwardly, derive their being and their living from their internals. Such therefore as are their internals, such are the externals, however the latter may appear to the eyes of man. There are some whom I knew in their bodily life, and who then appeared as having zeal for the Lord, for the church, for their country and the common good, and for justice and equity; and yet the same persons in the other life are among the infernals, and what I wondered at, among the worst there. The reason is, that their interiors were foul and profane, and that they counterfeited that zeal for the sake of reputation, to acquire honors and also to gain wealth; and thus for their own sakes, and not for the sake of what they professed with the mouth. When therefore those externals are put off, which takes place when men die, the internals are laid open and appear as they were within, which while they lived they hid before the world. This is what is meant by the goods and truths being altogether destroyed.

4315. That in the internal historic sense, by *therefore*

the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh is signified that posterity ought to know this, may be evident from this, that it was a memorial by which they should call to mind that they were such, and thus that thereby they ought to know this.

4316. That in the internal historic sense, by *unto this day* is signified that they are such forever, is evident from the signification of the expression, which where mentioned in the Word means forever (see n. 2838). That this posterity was such from the earliest times, may be evident from the sons of Jacob themselves—as from Reuben, who *lay with Bilhah his father's concubine* (Gen. xxxv. 22); from Simeon and Levi, who killed Hamor and Shechem, and all the men of their city; and the rest of his sons who came upon the pierced and plundered the city (Gen. xxxiv. 1–31). Therefore Jacob, then Israel, before he died, spoke of them thus — of Reuben, *Thou shalt not excel, because thou wentest up to thy father's bed; then didst thou make thyself unworthy;* he went up to my couch* (Gen. xlix. 3, 4); and of Simeon and Levi, *Into their secret let not my soul come, with their assembly let not my glory be united; for in their anger they slew a man, and in their will they houghed an ox. Cursed be their anger, for it was fierce; and their wrath for it was hard; I will divide them in Jacob, and scatter them in Israel* (Gen. xlix. 5–7). The character of Judah may also be evident from his taking 2
a Canaanitess for his wife (Gen. xxxviii. 1, 2); which, however, was contrary to what had been commanded, as may be evident from Abraham's words to his servant, whom he sent to betroth Rebekah to his son Isaac (Gen. xxiv. 3, 6), and from many other passages in the Word. A third part of that nation was from that stock, that is, from his son Shelah who was born of the Canaanitish mother (Gen. xxxviii. 11; xlvi. 12: see Num. xxvi. 20: 1 Chron. iv. 21,

* Elsewhere, *then prophanedst thou it* (n. 6349).

22). And the character of these and the other sons of Jacob may be further seen from their wicked deed against Joseph (Gen. xxxvii. 18–36). The nature of their posterity in Egypt is manifest from what is related of them when they were in the wilderness, where they were so often rebellious, and afterward in the land of Canaan, where they so many times became idolaters. Lastly, what they were in the time of the Lord has been shown just above (see n. 4314); and what they are at this day is known, namely, opposed to the Lord, to the things of the church, and to charity toward the neighbor, and at variance with one another. From all this it may be evident that this nation has been ever of this nature. Let no one, therefore, longer entertain the opinion that there was any church among them, or more than a representative of a church, and still less that they were chosen above others.

4317. That in the internal historic sense, by *because he touched in the hollow of Jacob's thigh the nerve of that which was displaced* is signified because they had a hereditary nature which could not be eradicated by regeneration, because they would not admit it, is evident from the signification of the thigh, as marriage love, and every heavenly and spiritual love therefrom (see n. 4280); and because the hollow of the thigh is where is the conjunction of marriage love and also of all heavenly and spiritual love with natural good (n. 4277, 4280). Hence to touch it, or to injure it so that halting results, is to destroy the good of those loves; and as this happened to Jacob, it is signified that this nature passed from him to his posterity, and thus was hereditary. That the nerve of that which was displaced signifies falsity, may be seen above (n. 4303); here falsity from hereditary evil. It follows from this and from the series, that this hereditary nature could not be eradicated from them by regeneration, because they would not
2 admit it. That they had such a hereditary nature, and that they could not be regenerated, is manifestly evident

from all that is related of them in the Word, and particularly from these passages in Moses: *Moses called all Israel, and said unto them, Ye have seen all that Jehovah did in your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land. . . . And Jehovah hath not given you a heart to know, and eyes to see, and ears to hear, unto this day* (Deut. xxix. 2, 4). In the same: *I know their imagination which they go about even now, before I bring them into the land which I sware* (xxxi. 21). And again: *I will hide My face from them, I will see what their end shall be; for they are a generation of perversities, sons in whom is no truth. . . . I would exterminate them, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy. . . . For they are a nation void of counsel, and there is no understanding in them. . . . For their vine is of the vine of Sodom, and their grapes are of the fields of Gomorrah; they have grapes of hemlock, and bitter clusters. Their wine is the poison of dragons, and the cruel head of asps. Is not this laid up with Me, sealed up in My treasures?* (xxxii. 20, 26–34). So also in many other places, especially in Jeremiah. That this was signified by the touch 3
upon the hollow of Jacob's thigh and his consequent lameness, is manifest in Hosea: *Jehovah hath a controversy with Judah, to visit upon Jacob according to his ways; and according to his doings He will recompense him. He supplanted his brother in the womb; in his pain he strove with God, and strove with the angel, and prevailed; he wept and made supplication unto Him* (xii. 3–5); where to strive with God, in the internal historic sense, is to be urgent that the representative of the church should be with them (see n. 4290, 4293). From these passages it is manifest that they had such a hereditary nature from Jacob himself, and it might be shown from many more passages which must be passed over for the time. As regards the hereditary 4
nature in particular, it is believed in the church at this day

that all hereditary evil is from the first parent, and that all are therefore condemned in regard thereto. But the case is not so. Hereditary evil derives its origin from every one's parents and parents' parents, or from grandparents and ancestors successively. Every evil which they procured to themselves by actual life, so that by frequent use or habit it became like nature, is derived into their children, and becomes hereditary to them, together with that which was implanted in the parents from grandparents and ancestors. Hereditary evil from the father is interior, and hereditary evil from the mother is exterior. The former cannot easily be eradicated, but the latter can. When man is regenerated, the hereditary evil enrooted from his nearest ancestors is extirpated; but with those who are not regenerated, or cannot be, it remains. This now is hereditary evil (see also n. 313, 494, 2122, 2910, 3518, 3701). This is also manifest to every one from reflection, as also from this, that every family has some peculiar evil or good, by which it is distinguished from other families. That this is from parents and ancestors is known. It is similar with the Jewish nation remaining at this day, which is evidently distinct from other nations, and is known from them, not only by its peculiar genius, but also by manners, speech, and face. But what hereditary evil is, few know: it is believed to be doing evil; but it is willing and thence thinking evil. Hereditary evil is in the will itself and in the thought therefrom. It is the effort itself which is within, and also adjoins itself, when one does good. It is known by enjoyment felt when evil happens to another. That root lies deep; for the interior form itself that receives good and truth from heaven, or through heaven from the Lord, is depraved, and so to speak, distorted; so that when good and truth flow in from the Lord, they are either reflected, or perverted, or suffocated. It is from this cause that no perception of good and truth is given at this day, but in place of it conscience with the regenerate, which acknowl-

edges as good and true what is learned from parents and masters. From hereditary evil is loving one's self above another, wishing evil to another if he does not honor one's self, perceiving enjoyment in revenge, also loving the world above heaven, and all the lusts or evil affections which come therefrom. Man is ignorant that such things are in hereditary evil, and still more that they are opposite to heavenly affections; and yet it is manifestly shown in the other life how much of evil from what is hereditary one has attracted to himself by actual life, and how far also he has removed himself from heaven by evil affections from that source. That hereditary evil could not be eradicated from 6
the posterity of Jacob by regeneration because they would not admit it, is likewise manifest from the historicals of the Word; for they yielded in all the temptations in the wilderness recorded by Moses, and afterward also in the land of Canaan, whenever they did not see miracles; and yet those temptations were external, but not internal or spiritual. As to spiritual things they could not be tempted, because, as shown before, they knew no internal truths, and had no internal goods; and no one can be tempted except as to what he knows and what he has. Temptations are the very means of regeneration. These things are signified by their not admitting regeneration. Respecting their state and lot in the other life, see above (n. 939–941, 3481).

CONTINUATION CONCERNING THE GREATEST MAN AND CORRESPONDENCE, HERE CORRESPONDENCE WITH THE SENSES IN GENERAL.

4318. The chief of intelligence with angels, is to know and perceive that all life is from the Lord, and also that the universal heaven corresponds to His Divine Human, and consequently that all angels, spirits, and men correspond to heaven; and to know and perceive the nature of

this correspondence. These are the chief elements of the intelligence in which angels are above men. From these they know and perceive innumerable things which are in the heavens, and from these also those which are in the world; for the things which exist in the world and its nature, are causes and effects from those as beginnings, for universal nature is a theatre representative of the kingdom of the Lord.

4319. It has been shown by much experience that not only a man, but a spirit, and also an angel, thinks, speaks, and does nothing from himself, but from others; nor these others from themselves, but again from others, and so on; and thus all and each from the First of life, that is, from the Lord, however it may appear altogether as from themselves. This has often been shown to spirits, who believed in the life of the body, and confirmed themselves in the belief, that all these things were in themselves, or that they thought, spoke, and acted from themselves and their soul, in which life appears implanted. It has also been shown by living experience, such as is given in the other life but cannot be given in the world, that the evil think, will, and act from hell, and the good from heaven, that is, through heaven from the Lord, although both evils and goods appear as from themselves. Christians know this from the doctrine which they draw from the Word, namely, that evils are from the devil, and goods from the Lord; but there are few who believe it. And because they do not believe it, they appropriate to themselves the evils which they think, will, and act; but the goods are not appropriated to them, since they who believe that goods are from themselves, claim and ascribe them to themselves, and thus place merit in them. They also know from the doctrine in the church, that no one can do any good from himself, insomuch that whatever is from himself and his proprium is evil, however it may appear as good; but this also few be-
2 lieve, although it is true. The evil who had confirmed

themselves in the opinion that they live from themselves, and accordingly that whatever they think, will, and act is from themselves, when it was shown them that the reality is altogether according to the doctrine, said that they now believed. But it was told them that knowing is not believing, and that believing is internal; and that it cannot be given except in affection for good and truth, and accordingly to none but those who are in the good of charity toward the neighbor. The same spirits, because they were evil, insisted that they now believed because they saw. But an examination was made by an experience familiar in the other life, namely, by their being looked into by angels. When they were looked into, the upper part of their head appeared to be withdrawn, and the brain to be rough, hairy, and dark, from which it was made manifest what is the inward quality of those who have only a faith of knowledge, but not a true faith; and that to know is not to believe. For the head of those who know and believe appears as human, and the brain orderly, snow-white, and lucid; for heavenly light is received by them. But with those who only know and think that they thereby believe, and yet do not believe because they live in evil, heavenly light is not received, and so neither are intelligence nor wisdom which are in that light. When therefore they draw near to angelic societies, that is, to heavenly light, it is turned with them into darkness. This is why their brain appeared dark.

4320. That life, which is from the Lord alone, appears with every one as in himself, is from the Lord's love or mercy toward the universal human race, in that He wills to appropriate to each one what is His own, and to give to every one eternal happiness. It is known that love appropriates to another what is its own; for it puts itself in the other's place, and makes itself present in him. What will not the Divine love do! That the evil also receive life which is from the Lord, is as with objects in the world, all of which receive light from the sun, and thereby colors,

but according to their forms. Objects which suffocate the light and pervert it, appear of a black or foul color, but still have their blackness and foulness from the sun's light. So is the light or the life from the Lord with the evil. This life, however, is not life; but is, as it is called, spiritual death.

4321. Although these things appear paradoxical and incredible to man, they are nevertheless not to be denied, because experience itself dictates them. If all things should be denied whose causes are not known, innumerable things in nature would be denied, the causes of which are known scarcely to a ten-thousandth part; for the arcana therein are so many and so great that those which man knows are scarce anything in comparison to those which he does not know. What arcana are there not then in the sphere which is above nature, that is, in the spiritual world! As for example these — that there is one only life, and all live from it, and every one differently from another; that the evil also live from the same life, and likewise the hells, and that the inflowing life acts according to its reception; that heaven is so ordered by the Lord as to represent Man, whence it is called the Greatest Man; and that in consequence every thing in man corresponds thereto; that man, without influx therefrom into every thing in him, can not subsist even a moment; that all in the Greatest Man hold a constant situation according to the quality and state of truth and good in which they are; that situation there is not situation, but state, and therefore those appear constantly at the left who are at the left, those at the right who are at the right, in front those who are in front, behind those who are behind, in the plane of the head, the breast, the back, the loins, and the feet, above the head and below the soles of the feet, directly and obliquely, and at a less or greater distance, those who are there, however and to whatever quarter the spirit turns himself; that the Lord as the Sun appears constantly to the right, and there at a

medium altitude, a little above the plane of the right eye; and that all things there have relation to the Lord as the Sun and Centre, and thus to their only one, from which they exist and subsist, and since all appear before the Lord constantly in their situation according to their states of good and truth, they therefore appear in the same manner to every one, for the reason that the Lord's life, and accordingly the Lord, is in all who are in heaven — besides innumerable other things.

4322. Who at this day does not believe that man springs from the seed and the ovum according to nature? and that there is in the seed from the first creation the ability of producing itself into such forms, first within the ovum, next in the womb, and afterward of itself, and that it is not the Divine which continues to produce? The cause of its being so believed is, that no one knows there is any influx from heaven, that is, through heaven from the Lord; and this because they do not wish to know that there is any heaven. For the learned discuss openly among themselves in their assemblies whether there is a hell, and thus whether there is a heaven. And as they doubt about a heaven, they cannot therefore accept it as a principle that there is an influx through heaven from the Lord; which influx, however, produces all things in the three kingdoms of the earth — especially those in the animal kingdom, and in particular in man — and holds them together in form according to their uses. Hence neither can they know that there is any correspondence between heaven and man; and still less that it is of such a nature that everything in him, even the most particular, exists therefrom, and also subsists; for subsistence is perpetual existence, and consequently preservation in connection and form is perpetual creation.

4323. That there is a correspondence of everything in man with heaven, I have begun to show at the end of the preceding chapters, and this by living experience from the world of spirits and from heaven; to the end that man

may know whence he exists and whence he subsists, and that there is a continual influx into him therefrom. Later it will be shown in like manner from experience that man rejects this influx from heaven, that is, through heaven from the Lord, and accepts the influx from hell; but that he is still continually kept by the Lord in correspondence with heaven, in order that he may, if he chooses, be led from hell to heaven, and through heaven to the Lord.

4324. The correspondence of the heart and lungs and also of the brain with the Greatest Man, has been already treated of at the end of the chapters. Here, in accordance with our plan, the correspondence with man's external sensories is to be treated of, namely, with the sensory of sight or with the eye, with the sensory of hearing or with the ear, with the sensories of smell, taste, and touch; but first we must speak of correspondence with sense in general.

4325. Sense in general, or general sense, is distinguished into voluntary and involuntary. Voluntary sense is proper to the cerebrum, but involuntary sense is proper to the cerebellum. These two kinds of general sense are conjoined in man, but still are distinct. The fibres which flow forth from the cerebrum present the voluntary sense in general, and the fibres which flow from the cerebellum present the involuntary sense in general. The fibres of this twofold origin conjoin themselves together in the two appendices, which are called the medulla oblongata and the medulla spinalis, and through these pass into the body, and form its members, viscera, and organs. The parts which encompass the body, as the muscles and skin, and also the organs of the senses, take their fibres for the most part from the cerebrum. From these man has sense and motion according to his will. But the parts thereby encompassed or enclosed, which are called the viscera of the body, take their fibres from the cerebellum. In consequence man has no sense of these parts, nor are they under the control of his will. From this it may in some degree

be evident what sense is in general, or the general voluntary sense, and the general involuntary sense. It is further to be known that there must be a general in order that there may be any particular, and that the particular can in no wise exist and subsist without the general, and that it subsists indeed in the general; and that the condition of every particular is according to the quality and state of the general; thus it is with sense in man, and thus also with motion.

4326. There was heard a sound as of muttered thunder flowing down from on high above the occiput, and continued around the whole of that region. I wondered who they were. It was told me that they were those who relate to the general involuntary sense. And it was further said that they could well perceive a man's thoughts, but were not willing to expose and utter them — like the cerebellum, which perceives all that the cerebrum does, but does not publish it. When their manifest operation into all the province of the occiput ceased, it was shown how far their operation extended. It was first determined into the whole face, then drew itself away toward the left part of the face, and at length toward the ear on that side; by which was signified what was the operation of the general involuntary sense from the earliest times with men on this earth, and how it advanced. Influx from the cerebellum insinuates 2
itself especially into the face, as is evident from this, that the disposition is inscribed on the face, and the affections appear in it, and this for the most part without man's will — such as fear, reverence, shame, various kinds of gladness, and also of sadness, besides many other feelings, which are thereby made known to another in such manner that it is known from the face what affections are in him, and what changes of heart and mind. These things come from the cerebellum through its fibres, when there is no simulation within. It was thus shown that the general sense in the earliest times, or with the most ancient people, occupied

the whole face, and successively after those times only the left part of it, and at length in still later times diffused itself out of the face, so that at this day there is scarce any general involuntary sense left in the face. The right part of the face together with the right eye corresponds to affection for good, and the left to affection for truth; the region of the ear corresponds to obedience alone without affec-
3 tion. For with the most ancient people, whose age was called golden, because they were in a certain state of integrity, and lived in love to the Lord and in mutual love as angels live, all the involuntary influx of the cerebellum was manifest in the face, and they did not know at all how to present anything in the countenance other than just as heaven flowed into their involuntary efforts, and thence into the will. But with the ancients, whose age was called the silver age, because they were in a state of truth, and thence in charity toward the neighbor, the involuntary of the cerebellum was not manifest in the right part of the face, but only in the left. But with their posterity, whose time was called the iron age, because they lived not in affection for truth, but in obedience to truth, the involuntary was no longer manifest in the face, but betook itself to the region around the left ear. I have been instructed that the fibres of the cerebellum thus changed their flow into the face, and fibres from the cerebrum were transferred thither in their place, which then bear rule over those which are from the cerebellum, and this from an endeavor to form the looks of the face according to the behests of man's own will, which is from the cerebrum. These things are not apparent to man as being so, but they are plainly manifest to angels from the influx of heaven and from correspondence.

4327. The general involuntary sense at this day is such with those who are in the good and truth of faith. But with those who are in evil and thence in falsity, there is no longer any general involuntary sense which manifests itself,

neither in face, nor in speech, nor in gesture; but there is a voluntary which assumes the appearance of being involuntary, or natural as it is called, which they have made such by frequent use or habit from infancy. The nature of this sense with them has been shown by an influx, which was tacit and cold, into the whole face, as well into the right side as into the left, and determining itself therefrom toward the eyes, and extending itself from the left eye into the face; by which was signified that the fibres of the cerebrum have intruded themselves and control the fibres of the cerebellum, and that hence what is fictitious, pretended, counterfeit, and deceitful reigns within, while outwardly there appears what is sincere and good. Its being determined toward the left eye, and from there also into the face, signified that they have evil for their end, and use the intellectual part to obtain their end; for the left eye signifies the intellectual. These are they who at this day z
constitute for the most part the general involuntary sense. In ancient times it was those who were the most celestial of all; but at this day it is those who are the wickedest of all, and mostly from the Christian world. They are in great number, and appear under the hind-head and at the back, where I have often seen and perceived them. For those who have relation to that sense at this day, are they who think deceitfully and devise evils against the neighbor, and assume a friendly countenance, even most friendly, with gestures of like import, and speak kindly as if endued with charity above others, and yet are the bitterest enemies, not only of him with whom they have intercourse, but also of the human race. Their thoughts have been communicated to me, and they were wicked and abominable, full of cruelties and butcheries.

4328. It has also been shown me how it is in general with the voluntary and with the intellectual. The most ancient, who constituted the Lord's celestial church (see n. 1114–1123), had a voluntary in which was good, and an

intellectual in which was truth therefrom, which two with them made one. But the ancients, who formed the Lord's spiritual church, had the voluntary altogether destroyed, but the intellectual entire, in which the Lord by regeneration formed a new voluntary, and by means of that a new intellectual (see n. 863, 875, 895, 927, 928, 1023, 1043,
2 1044, 1555, 2256). How the good of the celestial church had been, was shown by a column descending from heaven, of a sky-blue color, at the left side of which was a light like the flamy light of the sun. By this was represented their first state, by the sky-blue color their good voluntary, and by the flamy light their intellectual. And afterward the sky-blue of the column passed into an obscure flamy color, by which was represented their second state, and that their two lives, of the will and of the understanding, still acted as one, but more obscurely as to good from the will; for sky-blue signifies good, and a flamy light truth
3 from good. Presently the column became quite black; and around the column was a light which was variegated by something of shining white, presenting colors, by which was signified the state of the spiritual church. The black column signified the voluntary as altogether destroyed, and as being nothing but evil; the light variegated by something of shining white, signified the intellectual in which was a new voluntary from the Lord; for the intellectual is represented in heaven by something of light.

4329. There came spirits at some height who from the sound heard appeared to be many, and it was discovered from the ideas of their thought and speech as conducted to me, that they seemed to be in no distinct idea, but in a general idea of many things. From this I inferred that nothing distinct could be perceived by them, but only something general and indistinct, and thus obscure; for I was in the opinion that what is general cannot be otherwise. That their thought was in common, that is, that of many together, I was able manifestly to apperceive from

the things which flowed in from them into my thought. But there was given them an intermediate spirit, through 2
whom they spoke with me; for such common thought cannot fall into speech except through others. When I spoke with them through the intermediate, I said, as my opinion was, that generals cannot present a distinct idea of any thing, but one so obscure that it is as it were none. But after a quarter of an hour they showed that they had a distinct idea of generals, and of many things in the generals, by this means especially, that they observed, accurately and distinctly, all the variations and changes of my thoughts and affections, together with the particulars in them, so as no other spirits could better. From this I was able to conclude that it is one thing to be in a general idea which is obscure, as are those who have but little knowledge, and are thus in obscurity in regard to all things; and that it is another thing to be in a general idea which is clear, as are those who have been instructed in the truths and goods which are insinuated into the general in their order and series, and are so arranged in order as to be distinctly seen from the general. These are they who in the other life 3
constitute the general voluntary sense, and are those who by the knowledges of good and truth have acquired to themselves the faculty of intuition in regard to things from what is general, and therefrom contemplate things together broadly, and distinguish instantly whether a thing is so. They see things indeed somewhat obscurely, because they see from the general the things that are within; but as the subjects are arranged distinctly in order in the general, they are therefore still in clearness. This general voluntary sense falls only to the wise. That these spirits who came to me were of this character was also found out, for they saw into all and each of the things which were matters of conclusion with me, from which they drew conclusions as to the interiors of my thoughts and affections so dexterously that I began to be afraid to think anything more;

for they disclosed things which I did not know to be in me, and yet from the conclusions made by them I could not but acknowledge them. From this I perceived in myself a sluggishness of speaking with them, which as I observed it, appeared as something covered with hair, with something in it speaking mutely; and it was said that by this was signified the general sensitive faculty of the body corresponding to them. On the following day I spoke with them a second time, and again experienced that they had a general perception not obscure, but clear; and that as the generals and the states of the generals were varied, so the particulars and their states were varied, because the
4 latter relate in order and series to the former. It was said that general voluntary senses still more perfect are given in the interior sphere of heaven; and angels when in a general or universal idea, are at the same time in the particulars, which are arranged in distinct order by the Lord in the universal; also that the general and universal are not anything, unless the particulars and singulars are in them, from which they are and are so called, and that they so far are, as these are in them; and that from this, it is manifest that a universal providence of the Lord, without the most minute particulars which are in it and from which it is, is nothing at all; and that it is stupid to maintain that a universal is given with the Divine, and from it to take away particulars.

4330. As the three heavens together consitute the Greatest Man, and as all the members, viscera, and organs of the body correspond to it according to their functions and uses, as was said above, not only those which are external and are apparent to the sight correspond to it, but also those which are internal and not apparent to the sight; consequently those which are of the external man, and those which are of the internal man. The societies of spirits and angels to which the things of the external man correspond, are for the most part from this earth, but those to which

the things of the internal man correspond, are for the most part from elsewhere. These societies in the heavens act as one, like the external and internal man in the regenerate man. But still few at this day come into the other life from this earth, in whom the external man acts as one with the internal. For the most of them are sensual, so much so that there are few who believe otherwise than that man's external is all there is of him; and that when that passes away, as when he dies, there is scarce anything left that lives. Much less do they believe that there is an internal which lives in the external, and that when the external passes away, the internal eminently lives. It has been 2
shown by living experience how these are opposed to the internal man. There were present very many spirits from this earth, who were of such a character when they lived in the world, and there came into their sight spirits who relate to the internal sensual man, and whom they then began immediately to infest, almost as irrational persons infest those who are rational, by speaking and reasoning continually from the fallacies of the senses, and from the illusions thence arising, and from mere hypotheses, believing nothing but what could be established by external sensual things, and moreover treating the internal man with contumely. But those who had relation to the internal 3
sensual man cared nothing for such things, wondering not only at their insanity, but also at their stupidity; and what was wonderful, when the external sensual spirits came up near the internal sensual, and almost into the sphere of their thoughts, the external sensual began to breathe with difficulty — for spirits and angels breathe equally as men, but their respiration is comparatively internal (n. 3884–3895) — and thus to be almost suffocated, so that they withdrew. And the farther away they retired from the internal sensual, because they respired more easily, the more tranquil and quiet it became with them; and again the nearer they approached, the more intranquil and unquiet.

4 The cause was, that when the external sensual are in their fallacies, fantasies, and hypotheses, and thence in falsities, they have tranquillity; but when, on the contrary, such things are taken away from them, which comes to pass when the internal man flows in with the light of truth, they then have intranquillity. For spheres of the thoughts and affections are given in the other life, and are mutually communicated according to presence and approach (n. 1048, 1053, 1316, 1504–1512, 1695, 2401, 2489). This conflict lasted for several hours; and it was thus shown how the men of this earth are at the present day opposed to the internal man, and that the external sensual makes almost all with them.

4331. Continuation concerning the Greatest Man and concerning Correspondence at the end of the following chapter; and there concerning correspondence with the senses in particular.

CHAPTER THIRTY-THIRD.

4332. By way of preface to the preceding chapter we have explained what was foretold by the Lord in Matthew, chapter xxiv., verses 32–35, concerning His coming; by which is understood the last period of the former church and the first of a new church, as was shown in that explanation and many times before. The last period or end of the former church, and the first period or the beginning of a new church, have been treated of thus far (see what precedes chapter xxxi., n. 4056–4060, and chapter xxxii., n. 4229–4231). Now is to be explained what follows in the same chapter of Matthew (verses 36–42), namely, these words: *But of that day and hour knoweth no one, not the angels of the heavens, but My Father only. And as were the days of Noah, so shall be the coming of the Son of Man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. Then shall two men be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken, and one shall be left.*

4333. What is signified by these words in the internal sense, will be evident from the following explication — namely, that by them is described what the state will be when the old church is rejected and the new established. That the rejection of the old church and the establishment of the new is what is meant by the consummation of the age, and by the coming of the Son of Man, and in general by the final judgment, has been shown many times before. Also that a final judgment has taken place several times on

this earth—*first*, when the Lord's celestial church, which was the Most Ancient, perished among the antediluvians, by an inundation of evils and falsities, which in the inter-
2 nal sense is the flood; *second*, when the spiritual church, which was after the flood, and is called the Ancient, being spread over much of the Asiatic world, came to an end of
3 itself; *third*, when the representative of a church among the posterity of Jacob was destroyed, which took place when the ten tribes were carried away into perpetual captivity, and dispersed among the nations, and when finally Jerusalem was destroyed, and the Jews also were dispersed. Because there was then a consummation of the age, after the Lord's coming, therefore also many things said by the Lord in the evangelists concerning the consummation of the age then inaugurated, are also applicable to the Jewish nation, and are likewise applied to them by many at this day. But still it is in particular and especially the consummation of the age now at hand that is there described, namely, the end of the Christian Church, which is also described by John in the Apocalypse. This will be the *fourth* final judgment on this earth. What the words which are contained in verses 36 to 42 adduced above involve, will be evident from their internal sense, which is as follows.

4334. *But of that day and hour knoweth no one* signifies the state of the church at that time as to goods and truths, that it would not appear to any one, neither on earth or in heaven. For by day and hour here is not meant day and hour, or time, but state, as to good and truth. Times in the Word signify states (see n. 2625, 2788, 2837, 3254, 3356), as do also days (n. 23, 487, 488, 493, 893, 2788, 3462, 3785); and so also hours, but state in particular. That it is here state as to good and truth, is because the subject is the church, for good and truth make the church.
2 *Not the angels of the heavens, but My Father only* signifies that heaven does not know the state of the church as to good and truth in particular, but the Lord alone, as also

when that state of the church will come. The Lord Himself is meant by the Father (see n. 15, 1729, 2004, 2005, 3690); and the Divine Good in the Lord is what is called the Father, and the Divine Truth from the Divine Good, the Son (n. 2803, 3703, 3704, 3736). They therefore who believe that the Father is one and the Son another, and who divide them from each other, do not understand the Scriptures. *For as they were in the days before the flood* 3 signifies the state of vastation of those who are of the church, which is compared with the state of vastation of the first or Most Ancient Church — the consummation of the age, or the final judgment of which is described in the Word by the flood. By the flood is signified an inundation of evils and falsities, and the consummation of that age by them (see n. 310, 660, 662, 705, 739, 790, 805, 1120). Days signify states (see above). *Eating and* 4 *drinking, marrying and giving in marriage* signifies their state as to the appropriation of evil and falsity, and thence conjunction therewith. Eating is the appropriation of good, and drinking the appropriation of truth (n. 3168, 3513, 3596); and thus in an opposite sense the appropriation of evil and falsity. Marrying is conjunction with evil, and giving in marriage conjunction with falsity, as may be evident from what has been said and shown respecting marriage and marriage love (n. 686, 2173, 2618, 2728, 2729, 2737–2739, 2803, 3132, 3155), namely, that in the internal sense it is the conjunction of good and truth, but here in an opposite sense it is the conjunction of evil and falsity. Whatever the Lord spoke, since it is Divine, is not the same in the internal sense as in the letter. Thus eating and drinking in the Holy Supper do not signify in the spiritual sense eating and drinking, but appropriating the good of the Lord's Divine love (n. 2165, 2177, 2187, 2343, 2359, 3464, 3478, 3735, 4211, 4217). And as marriage, when predicated of the church and kingdom of the Lord, is the conjunction of the good of love with the truth of faith,

therefore from that conjunction the kingdom of the Lord
5 is called in the Word the heavenly marriage. *Until the day that Noah entered into the ark* signifies the end of the former church, and the beginning of the new. For by Noah is signified the Ancient Church in general which succeeded the Most Ancient after the flood (n. 773, and elsewhere); and by the ark the church itself (n. 639). Day, which is mentioned several times in these verses, signifies state, as
6 shown just above. *And knew not until the flood came, and took them all away* signifies that the men of the church will not then know that they are inundated by evils and falsities, because on account of the evils and falsities in which they are, they will not know what the good of love to the Lord is, and the good of charity toward the neighbor, and also what the truth of faith, and that this is from that love and charity, and cannot be given except with those who live therein. They will also be ignorant that the internal is what saves and condemns, but not the external
7 separate from the internal. *So shall the coming of the Son of Man be* signifies the Divine Truth, and that they will not receive it. It has been said before (at verses 27 and 30), that the coming of the Son of Man is the Divine Truth which will then be revealed (also in n. 2803, 2813,
8 3704, and 3004–3009). *Then shall two men be in the field; one shall be taken, and one shall be left* signifies those within the church who are in good, and those within the church who are in evil, that they who are in good will be saved, and that they who are in evil will be condemned. A field is the church as to good (see n. 2971, 3196, 3310,
9 3317, 3766). *Two women shall be grinding at the mill; one shall be taken, and one shall be left* signifies those within the church who are in truth, or in affection for it from good, that they will be saved; and those within the church who are in truth, or in affection for it from evil, that they will be condemned. Grinding and a mill in the Word have this signification, as will be evident from what

now follows. From this it is now manifest that by these words is described what the state as to good and truth will be within the church when it is rejected, and a new church adopted.

4335. That in the Word by those that grind are meant those within the church who are in truth from affection for good, and in an opposite sense those within the church who are in truth from affection for evil, may be evident from these passages — in Isaiah: *Come down, and sit in the dust, O virgin daughter of Babylon; sit on the earth; without a throne, O daughter of the Chaldeans. . . . Take the mill and grind meal, uncover thy hair, make bare the foot, uncover the thigh, pass through the rivers* (xlvii. 1, 2). Daughter of Babylon stands for those whose externals appear holy and good, but their interiors are profane and evil (n. 1182, 1326); and daughter of the Chaldeans for those whose externals appear holy and true, but their interiors are profane and false (n. 1368, 1816). To take the mill and grind meal means to bring forth doctrinals from the truths which they pervert; for as meal is from wheat or barley, it signifies truths from good, but in an opposite sense truths which they pervert to mislead. In Jeremiah: *I will cause to perish from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the mills and the light of the candle. And this whole land shall be a waste and a desolation* (xxv. 10, 11). And in John it is said of Babylon: *No craftsman of whatsoever craft shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee* (Apoc. xviii. 21–23). The voice of a mill being heard no more in Babylon means that there will be no truth, and the light of a lamp shining no more, means that there will be no intelligence of truth. In Lamentations: *They ravished the*

women in Zion, the maidens in the cities of Judah. Princes were hanged up by the hand, the faces of elders were not honored. The young men were carried away to grind, and the children fall under the wood (v. 11–14). The young men being carried away to grind, means bringing forth falsities, by applying truths [to confirm evil], and thus per-
3 suading. In Moses: *Every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, to the firstborn of the maidservant that is behind the mills* (Exod. xi. 5). The firstborn of Egypt are the truths of faith separated from the good of charity, which truths become falsities (n. 3325); the firstborn of the maidservant that is behind the mills is affection for such truth, whence come falsities. This is what was represented
4 by those historical facts. In the same: *One shall not take in pledge the mills or the millstone, for they are the soul of him that pledgeth* (Deut. xxiv. 6). This law was thus given because by mills were signified doctrinal teachings, and by a millstone the truths thereof, which are what is called the soul of him that pledgeth. It is manifest that this law would not have been given, nor would it have been said that it was his soul, if mills and a millstone had not a spir-
5 itual signification. That grinding derives its signification from representatives existing in the world of spirits, has been shown me. I have seen there those who were grinding, as it were without a purpose of use, but only for their own pleasure. And as truths in such case are without their own affection from good, they appear indeed as truths in outward form; but as there is no internal in them, they are fantasms. And if there is an evil internal, they are then applied to confirm the evil, and thus by application to evil become falsities.

CHAPTER XXXIII.

1. And Jacob lifted up his eyes, and saw, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two maidservants.

2. And he put the maidservants and their children first, and Leah and her children after, and Rachel and Joseph after.

3. And he himself passed over before them, and bowed himself to the earth seven times, until he drew near unto his brother.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

5. And he lifted up his eyes, and saw the women and the children; and said, Who are these to thee? And he said, The children whom God hath graciously bestowed upon thy servant.

6. And the maidservants drew near, they and their children, and they bowed themselves.

7. And Leah also and her children drew near, and bowed themselves; and after drew near Joseph and Rachel, and they bowed themselves.

8. And he said, What to thee are all these camps which I met? And he said, To find favor in the eyes of my lord.

9. And Esau said, I have much, my brother, let that thou hast be thine.

10. And Jacob said, Nay, I pray, if, now, I have found favor in thine eyes, then receive my present from my hand; for therefore have I seen thy face, as one seeth the face of God, and thou hast accepted me.

11. Take, I pray, my blessing that is brought to thee; because God hath graciously bestowed upon me, and because I have all. And he urged him, and he took it.

12. And he said, Let us take our journey, and let us go, and I will go close by thee.

13. And he said unto him, My lord knoweth that the children are tender, and that the flocks and the herds are suckling with me, and if they overdrive them one day, all the flocks will die.

14. Let my lord, I pray, pass over before his servant, and I will lead on softly, according to the pace of the work that is before me, and according to the pace of the children, until I come unto my lord unto Seir.

15. And Esau said, Let me now put with thee some of the people that are with me. And he said, Wherefore is this? let me find favor in the eyes of my lord.

16. And Esau returned that day on his way unto Seir.

17. And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle; therefore he called the name of the place Succoth.

18. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Padan-aram, and encamped before the city.

19. And he bought the portion of the field, where he had spread his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah.

20. And he erected there an altar, and he called it El Elohe Israel.

CONTENTS.

4336. The internal sense here treats of the conjunction of natural Divine good, which is Esau, with the good of truth, which is Jacob, and thus the submission of the latter, and its induction into natural Divine good. The process by which this is effected is described. Lastly the acquisition of interior truths is treated of.

INTERNAL SENSE.

4337. In the foregoing chapters where Jacob is spoken of, the subject in the internal sense is the acquisition of

truth in the natural, which acquisition is made in order that it may be conjoined to good, inasmuch as all truth is for that end. Jacob in the internal sense is that truth, and Esau is the good to which the truth is to be conjoined. Before conjunction is effected, truth appears to be in the first place; but after conjunction good is actually in the first place (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 3995). This is also what is signified by the prophecy of Isaac to Esau: *By thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass, when thou shalt rule, that thou shalt break his yoke from off thy neck* (Gen. xxvii. 40). And this state is what is described in the present chapter. For this reason Jacob calls Esau his lord, and himself his servant (verses 5, 8, 13, 14). It is to be known that Jacob here represents the good of 2
truth. But the good of truth viewed in itself is only truth; for as long as truth is in the memory only, it is said to be truth, but when in the will and thence in act, it is called the good of truth; for to do truth is nothing else. Whatever proceeds from the will is said to be good, for the essential of the will is love and affection therefrom; and everything which is from love and its affection is named good. Neither can truth be conjoined to the good which flows in through the internal man, and is in its origin Divine, which is here represented by Esau, before the truth is truth in will and act, that is, the good of truth. For the good which flows in through the internal man, and is in its origin Divine, flows in into the will, and there meets the good of truth which has been introduced through the external man.

4338. Verses 1–3. *And Jacob lifted up his eyes, and saw, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two maidservants. And he put the maidservants and their children first, and Leah and her children after, and Rachel and Joseph after. And he himself passed*

over before them, and bowed himself to the earth seven times, until he drew near unto his brother. "And Jacob lifted up his eyes, and saw" signifies perception and observation of the good of truth, which is Jacob; "and, behold, Esau came" signifies natural Divine good; "and with him four hundred men" signifies its state. "And he divided the children unto Leah" signifies the arrangement of external truths under their affection; "and unto Rachel" signifies the arrangement of interior truths under their affection; "and unto the two maidservants" signifies under the affection for things serviceable to those affections. "And he put the maidservants and their children first, and Leah and her children after, and Rachel and Joseph after" signifies order from the generals in which were the rest. "And he himself passed over before them" signifies the universal, and thus all; "and bowed himself to the earth seven times" signifies submission of all; "until he drew near unto his brother" signifies conjunction on the part of good from truth, which is Jacob.

4339. *And Jacob lifted up his eyes, and saw.* That this signifies perception and observation of the good of truth, which is Jacob, is evident from the signification of lifting up the eyes and seeing, as perception and observation. For lifting up the eyes is an external corresponding to elevation of the mind, which is internal, and thus to perception; and therefore seeing corresponds to observation. Jacob here represents the good of truth, as may be seen just above (n. 4337).

4340. *And, behold, Esau came.* That this signifies natural Divine good, is evident from the representation of Esau, as Divine good in the natural (see n. 3576).

4341. *And with him four hundred men.* That this signifies its state, here the state of conjunction of Divine good with truth in the natural, is because that conjunction is the subject. Four hundred in the Word signifies the state and duration of temptation (n. 1847, 2959, 2966). And as all

conjunction of good with truth is effected by temptations, it is therefore a state of temptations which is here meant. That goods are conjoined to truths by temptations was shown above (n. 2272, 3318); and that temptations take place when good begins to act the first part (n. 4248, 4249); and also that the union of the Lord's Divine essence with His Human essence was effected by temptations (n. 1737). The good itself which is to be conjoined with 2
truth, is not tempted, but the truth. And truth also is not tempted by good, but by falsities and evils, and by fallacies and illusions also, and affection for them, which adhere to truths in the natural. For when good flows in, which is effected by an internal way, or through the internal rational man, the ideas of the natural man, formed from the fallacies of the senses and illusions therefrom, do not then endure its approach, for they are in disagreement with it, and hence comes anxiety in the natural and temptation. These are the things which are described in this chapter in the internal sense by Jacob's coming into fear and thence into anxiety, and consequently into a state of submission and humiliation, at Esau's coming with four hundred men; for their conjunction is not effected in any other way. From this it may be evident that by the four hundred men is signified a state of temptations; by four hundred the state itself, but by men rational truths which are conjoined to good when it flows into the natural. That by men are signified intellectual and rational things, may be seen above (n. 265, 749, 1007, 3134). But these things are such as 3
fall into obscurity with man, for the reason that when he is living in the body, the distinction between the rational and the natural does not appear — not at all to those who are not regenerated, and even very little to those who are regenerated. For they do not reflect upon it, nor indeed do they care about it, since a knowledge of man's interiors is almost obliterated, which yet in old time made the all of intelligence with men within the church. These things

may however be in some degree evident from what has been shown before concerning the rational and its influx into the natural, namely, that the natural is regenerated by the rational (n. 3286, 3288), and that the rational receives truths before the natural (n. 3368, 3671). These truths which flow with good from the rational into the natural, are signified in the internal sense by the four hundred men who came with Esau.

4342. *And he divided the children unto Leah.* That this signifies the arrangement of external truths under their affection, is evident from the signification of dividing unto, as arrangement; from the signification of children or sons, as truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the representation of Leah, as affection for exterior truth (see n. 3793, 3819). Therefore the children or sons here are truths of exterior affection, and accordingly external truths. Those truths are said to be external which are called sensual truths, that is, those which flow in immediately from the world through the senses of the body. But interior truths, which are signified by the children of Rachel, are those which are interiorly in the natural, and are more nearly under the inspection of the rational, and to which fallacies and their illusions do not so strongly adhere as they do to sensual truths. For the more interiorly truths go, the more are they purified from worldly and earthly things.

4343. *And unto Rachel.* That this signifies the arrangement of interior truths under their affection, is evident from the representation of Rachel, as affection for interior truth (see n. 3758, 3782, 3793, 3819). Hence her children or sons here mean interior truths — see what was said just above concerning interior truths (n. 4342).

4344. *And unto the two maidservants.* That this signifies under the affection for things serviceable to those affections, may be evident from the signification of maidservants, as affections for sciences and knowledges (n. 1895,

2567, 3835, 3849), and as means serving for the conjunction of the external and internal man (see n. 3913, 3917); and from the representation of Zilpah and Bilhah, who are the maidservants here, as exterior affections serving for means (n. 3849, 3931).

4345. *And he put the maidservants and their children first, and Leah and her children after, and Rachel and Joseph after.* That this signifies order from more general things in which were the rest, may be evident from what has been said just above respecting the signification of the maidservants, of Leah, of Rachel, and of their children — namely, that the maidservants are affections for sciences and knowledges, Leah affection for exterior truth, and Rachel affection for interior truth. Affections for sciences and knowledges are the most external, for sciences and knowledges themselves are things from which and in which are truths. Affection for external truth follows from this, and is more interior, and affection for interior truth is still more interior. The more exterior they are, the more general they also are, and the more interior, the less general, and are relatively called particulars and singulars. With 2
regard to generals, they are called generals because they consist of particulars, and accordingly contain particulars within them. Generals are not generals without particulars, but are so called from particulars. This is like a whole and its parts. A whole cannot be called a whole unless there are parts, since of parts the whole consists. For in the nature of things there is nothing which does not exist and subsist from other things, and because it exists and subsists from other things it is called general, and the things of which it consists and from which it subsists are said to be particulars. External things are what consist of internals, and therefore externals are respectively general. It is so with man and his faculties: the more exterior they are, the more general they are; for they consist of what are more interior, and these of the inmost in order. The 3

body itself, and the things of the body, as what are called external senses and actions, are the most general respectively. The natural mind and the things of that mind are less general, because more interior, and are called respectively particulars. But the rational mind and the things of that mind are still more interior, and are respectively singulars. These things are manifest to the life when one casts off his body and becomes a spirit; for it is then manifest to him that his corporeals were no other than the most general of the things of his spirit, and that the corporeal existed and subsisted from those of his spirit, and thus that those of the spirit were relatively particulars. And when the same spirit becomes an angel, that is, when he is taken up into heaven, it is manifest to him that the things which he before saw and felt in general, and thus in obscurity, he then sees and feels in particular and in clearness; for he then sees and feels innumerable things which
4 he had before seen and felt as one. This is also evident from man himself during his life in the world. The things which he sees and feels in childhood are most general; but those which he sees and feels in boyhood and youth are the particulars of those generals; and those which he sees and feels in adult age are the singulars of these particulars. For as one advances in age, he introduces particulars into the generals of childhood, and then singulars into the particulars. For he advances successively toward things more interior, and fills the generals with particulars, and the particulars with singulars. From this it may now be evident what is meant by order from the generals in which were the rest, which is signified by his placing the maidservants and their children first, and Leah and her
5 children after, and Rachel and her children after. When one is being regenerated, or what is the same, when truths in him are being conjoined to good, it is with him as is here related. Then general affections with their truths, which here are the maidservants and their children, are

first introduced into good; and then those less general, that is, particulars respectively, which here are Leah and her children; and at length those still less general, that is, singulars respectively, which here are Rachel and Joseph. For then one passes in like manner through the periods of age as it were, first being in his childhood, and then in his boyhood and youth, and at length in his adult age.

4346. *And he himself passed over before them.* That this signifies the universal, and thus all, is evident from the representation of Jacob, who is here "himself," as the good of truth, that is, truth in will and act (see n. 4337). The good of truth is the universal of all things; for the generals, particulars, and singulars, spoken of just above, are of it, because they are in it.

4347. *And he bowed himself to the earth seven times.* That this signifies the submission of all, is evident from the signification of bowing one's self to the earth, as being affected with humiliation (n. 2153), consequently submission. The highest degree of submission is signified by seven times, and the submission of all by Jacob's bowing himself; for Jacob represents the universal of all, as was said just above (n. 4346). As regards humiliation and submis- 2
sion, few know why it must be before the Divine, when one is in worship; therefore also they do not know what it effects. They who are not in the knowledge of interior things, cannot believe otherwise than that the Divine wishes the humiliation and submission of man, as a man does who is in the lust of glory; and accordingly that the Divine wishes glory therefrom, and is affected with the glory which man ascribes to Him. But the truth is altogether different. The Divine is not in any affection for glory, for what glory has the Divine from man? But He wishes humiliation and submission, not for His own, but for man's sake. For when man is in humiliation, he is then in aversion to the evil and falsity in him (n. 2327, 2423, 3994), and so removes them, and on their removal the Divine can flow

in with good and truth. Every one may know this in himself. He who is elated in heart is in the love of self, and not only sets himself above others, but also cares nothing for the Divine, and consequently rejects the influx of good, and thence its conjunction with truths. This is the genuine
3 cause of man's humiliation before the Divine. It is therefore manifest that good cannot be conjoined with truths, and thus that one cannot be regenerated, unless he humbles and submits himself. Humiliation and submission are predicated of truths, because truths flow in through the external man, but good through the internal; and what flows in through the external man has fallacies therewith, and thence falsities and affections for them. But with what flows in through the internal, it is not so; because it is the Divine that flows in through this, and comes to meet truths, that they may be conjoined. From this it is now manifest what is meant by the submission of all, which is signified by Jacob's bowing himself to the earth seven times, until he drew near unto his brother.

4348. *Until he drew near unto his brother.* That this signifies conjunction on the part of good from truth which is Jacob, is evident from the signification of drawing near, as conjoining to himself; from the representation of Esau, who is here the brother, as Divine good in the natural (see above, n. 4337); and from the representation of Jacob, as the good of truth (see the same number). How these things are, has been explained just above (n. 4347).

4349. Verse 4. *And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.* "And Esau ran to meet him" signifies the influx of natural Divine good; "and embraced him" signifies the first conjunction of love; "and fell on his neck" signifies the second conjunction of all things in the universal; "and kissed him" signifies interior conjunction from love; "and they wept" signifies the effect.

4350. *And Esau ran to meet him.* That this signifies

the influx of natural Divine good, is evident from the signification of running to meet, as influx; and from the representation of Esau, as natural Divine good (see n. 4337, 4340). That running to meet means influx here, is because Divine good flows in through the internal man, and comes to meet truth which is introduced through the external man, that they may be conjoined. It is also manifest from what follows; for it follows that he embraced him, fell on his neck, and kissed him; by which is evidently signified conjunction by love.

4351. *And embraced him.* That this signifies the first conjunction of love, is evident from the signification of embracing, as affection (see n. 3807). And as affection is of love, and love looks to conjunction, it is therefore conjunction of love which is here signified. That it is the first conjunction of love, is because it follows that he fell on his neck, and then that he kissed him, which signify closer and more interior conjunctions from love. That embracing is an effect which flows from the conjunction of love, is manifest without further explanation, and accordingly that in the internal sense it is that conjunction; for the things of the internal sense are presented in the Word by those which are external.

4352. *And fell on his neck.* That this signifies a second conjunction of all things which are in that universal, is evident from the signification of falling on one's neck, as closer conjunction, for it is a closer embrace. By the neck also is signified in the internal sense influx and communication of interiors with exteriors, and thence conjunction (see n. 3542, 3603). That it is a conjunction of all or with all things in the universal, is because Jacob, who is here meant by *his*, is the universal of all things as to truths (n. 4346). The conjunction of good with truths in the 2
natural is here described, with which the case is this: good flows in through the internal man into the external, and there conjoins itself with the truths which have been intro-

duced through the external man. For the good which flows in through the internal is of love, since there is not any spiritual and celestial good that is not of love, from which it is, and from which it is called good in man. Love itself which is in good and with good is what conjoins. Unless love were within and present, there could be no conjunction at all; for love is nothing else than spiritual conjunction, because this is effected by it. The love is from no other source than the Lord, for He is the fountain and origin of all celestial and spiritual love, and accordingly of all the good therefrom. That love is twofold, celestial and spiritual. Celestial love is love to the Lord, and spiritual love is love toward the neighbor, which is called charity. It is these loves from which is all celestial and spiritual good, and which conjoin themselves with the truths which are called truths of faith; for truths of faith regarded without love are only words without life; but through love, and thus through conjunction with the good of love, they receive life. It may be evident from this, that there is no faith at all except with those who are in the good of love, and that the faith is according to the
3 love. And as there is no faith at all except with those who are in the good of love, therefore neither is there any confidence or trust. The trust or confidence which is called that of faith, with others than those who are in love and charity, is either spurious, or such as even diabolical spirits may have, when they are in a state of fear or of torment, or in a state of persuasion from the love of self and the world. But because at this day men have made faith saving without the goods of charity, and still see from afar that the truths of faith cannot save, because they are found also with the wicked, therefore they acknowledge confidence and trust, and call this faith; not knowing what it is, and that even the wicked may have it, and that there is no spiritual confidence, except that which flows in through the good of love and charity — not at the time when one

is in fear and torment, or in persuasion from the love of self and the world, but when he is in a state of freedom; and not with any but those in whom good has been conjoined to truths, and enrooted by the previous course of life; and thus not in sickness, misfortunes, and the perils of life, and when death is at hand. If the confidence or trust which appears in a state of compulsion would save a man, all mortals would be saved; for to that every one is easily reduced, and there are none to whom the Lord, Who wishes the salvation of all, would not impart it. But as to the confidence or trust which is called faith, what it is, what is its nature and with whom it is found, will by the Divine mercy of the Lord be told elsewhere.

4353. *And kissed him.* That this signifies interior conjunction from love, is evident from the signification of kissing, as conjunction from love (see n. 3573, 3574, 4215), here interior conjunction. In this verse the conjunction of the Divine good of the natural, which is Esau, with the truth there, which is Jacob, is described in general; but in what follows the conjunction is described in particular. As regards the conjunction itself, it is that which constitutes man's regeneration; for man is regenerated by truths being conjoined to good in him, that is, by the things of faith being conjoined to those of charity. The process is fully described in these and the following verses. The Lord is indeed their subject, how He made His natural Divine, and thus how He united Divine good to the truth in His natural. But as man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490), this regeneration is also treated of at the same time in the internal sense. And as regeneration can fall into man's idea, but not so fully the Lord's glorification, it is permitted to illustrate the latter by the former. It is manifest from what has been 2
explained, that the conjunction of good with truths, by which regeneration is effected, progresses more and more interiorly; that is, truths are successively conjoined more

interiorly with good. For the end of regeneration is, that the internal man may be conjoined with the external, thus the spiritual through the rational with the natural. Without the conjunction of the two there is no regeneration. Nor can that conjunction be effected until good has first been conjoined with truths in the natural; for the natural must be the plane, and what is in the natural must correspond. This is the reason that when the natural is being regenerated, the conjunction of good with truths becomes successively more interior. For the spiritual conjoins itself first with the things which are inmost in the natural, and then by means of these with those which are more exterior. Nor can man's internal conjoin itself with his external, unless the truth in the external becomes the good of truth, that is, truth in will and act (n. 4337); for then first they can be conjoined, inasmuch as the Lord flows in with man through his internal man, and indeed through the good therein. This good can be conjoined with good in the external man, but not good with truth immediately.

3 From this it may be evident that truth in man must first become truth in will and act, that is, the good of truth, before conjunction of the rational with the natural, or of the internal man with the external, can take place. But how truth becomes the good of truth, may be evident to every one who attends thereto. All Divine truth regards these two precepts, namely, to love God above all things, and the neighbor as one's self. It is these precepts from which and for the sake of which truths are, and to which truths tend, more nearly and more remotely. Therefore when truths are put into act, they are inducted successively into their beginning and their end, namely, into charity toward the neighbor, and into love to the Lord, and thereby truth becomes good, which is called the good of truth; and when this takes place, it can then be conjoined with the internal man, which conjunction becomes successively more interior, as more interior truths are implanted in that

good. Act precedes, man's willing follows; for what one does from understanding, he at length does from will, and at last takes it on as a habit; and it is then implanted in his rational or internal man. And when it is implanted in that, he no longer does good from truth, but from good; for he then begins to perceive in it somewhat of blessedness and as it were somewhat of heaven. This remains to him after death, and by means of it he is taken up into heaven by the Lord.

4354. *And they wept.* That this signifies the effect, is evident from the signification of weeping, as the effect of grief, and also the effect of joy (see n. 3801); here the effect of joy from the conjunction of good with truths by love.

4355. Verses 5–7. *And he lifted up his eyes, and saw the women and the children; and said, Who are these to thee? And he said, The children whom God hath graciously bestowed upon thy servant. And the maidservants drew near, they and their children, and they bowed themselves. And Leah also and her children drew near, and bowed themselves; and after drew near Joseph and Rachel, and they bowed themselves.* "And he lifted up his eyes" signifies perception; "and saw the women and the children" signifies of the affections for truth and of the truths belonging thereto; "and said, Who are these to thee?" signifies recognition. "And he said, The children whom God hath graciously bestowed upon thy servant" signifies truths from the Divine Providence. "And the maidservants drew near, they and their children, and they bowed themselves" signifies sensuous knowledges and their truths, and their submission. "And Leah also and her children drew near, and bowed themselves" signifies affection for the truth of faith as to exterior things, and their truths, and their submissive introduction; "and after drew near Joseph and Rachel, and they bowed themselves" signifies affections for the truth of faith as to interior things, and their submissive introduction.

4356. *And he lifted up his eyes.* That this signifies perception, is evident from the signification of lifting up the eyes, as perception (see n. 4083, 4339).

4357. *And saw the women and the children.* That this signifies of the affections for truth, and of the truths belonging thereto, is evident from the signification of the women, here the maidservants, and Leah and Rachel, as affections for truth (see n. 3758, 3782, 3793, 3819, 4344); and from the signification of children or sons, as truths (n. 489, 491, 533, 1147, 2623, 3373), here the truths belonging to the affections.

4358. *And said, Who are these to thee?* That this signifies recognition, may be evident from this, that interrogations in the sense of the letter are not interrogations in the supreme sense; for the Lord, Who is treated of in this sense, has no need to interrogate man, since He knows all things and everything. Hence this interrogation, "Who are these to thee?" signifies recognition. For by Esau is represented the Lord as to natural Divine good, and Divine good immediately recognizes the truths which it conjoins to itself. And moreover all good does this, for good cannot have being without what it calls truths, nor can truths without what they call good. They conjoin themselves of themselves; but such as the good is, such are the truths it conjoins to itself. It is good which recognizes them, and couples itself as a husband with a wife; for the conjunction of good with truths is marriage in the spiritual sense (see n. 2508, 2618). That good recognizes its own truth, and truth its own good, and that they are conjoined, may be seen above (n. 3101, 3102, 3161, 3179, 3180).

4359. *And he said, The children whom God hath graciously bestowed upon thy servant.* That this signifies truths from the Divine Providence, is evident from the signification of children or sons, as truths (see just above, n. 4357); and from the signification of the words, "whom God hath graciously bestowed," as meaning from Divine Providence; for whatever God bestows is of His Providence.

4360. *And the maidservants drew near, they and their children, and they bowed themselves.* That this signifies sensuous knowledges and their truths, and their submission, is evident from the signification of maidservants, as affections for sciences and knowledges which are of the external man (see above n. 4344), consequently the sensuous knowledges treated of below; from the signification of children or sons, as truths (see n. 4357); and from the signification of bowing one's self, as submission. The sensuous knowledges signified by the maidservants are knowledges of the external things of the world, and therefore the most general of all knowledges (n. 4345), and are those which enter in immediately through the external senses, and are perceived by the sense itself. In these are all children, and they serve as planes, moreover, to the knowledges of spiritual things, for spiritual things are founded upon natural, and are represented in them. Because truths are conjoined to good according to order beginning with the more general — as shown above (n. 4345) — it is here mentioned that the maidservants and their children bowed themselves first, that is, submitted.

4361. *And Leah also and her children drew near, and bowed themselves.* That this signifies affection for the truth of faith as to exterior things, and their truths, and their submissive introduction, is evident from the representation of Leah, as affection for exterior truth (see n. 3793, 3819), and therefore affection for the truth of faith as to exterior things; from the signification of children or sons, as truths — see just above; and from the signification of bowing one's self, as submission, that is, submissive introduction into natural Divine good, which is represented by Esau.

4362. *And after drew near Joseph and Rachel, and they bowed themselves.* That this signifies affections for the truth of faith as to interior things, and their submissive introduction, is evident from the representation of Joseph, as the celestial spiritual (see n. 4286); from the represen-

tation of Rachel, as affection for interior truth (n. 3758, 3782, 3793, 3819); and from the signification of bowing one's self, as submissive introduction — see just above (n. 4361). How these things are, has been explained above at verse 2.

4363. Verses 8–11. *And he said, What to thee are all these camps which I met? And he said, To find favor in the eyes of my lord. And Esau said, I have much, my brother, let that thou hast be thine. And Jacob said, Nay, I pray, if, now, I have found favor in thine eyes, then receive my present from my hand; for therefore have I seen thy face, as one seeth the face of God, and thou hast accepted me. Take, I pray, my blessing that is brought to thee, because God hath graciously bestowed upon me, and because I have all. And he urged him, and he took it.* "And he said, What to thee are all these camps which I met?" signifies the special things which are therefrom. "And he said, To find favor in the eyes of my lord" signifies grateful initiation. "And Esau said, I have much, my brother, let that thou hast be thine" signifies tacit acceptance, that he might thus induce affection for good from truth. "And Jacob said, Nay, I pray" signifies the first beginning of affection; "if, now, I have found favor in thine eyes, then receive my present from my hand" signifies the reciprocal of affection that it might be induced; "for therefore have I seen thy face as one seeth the face of God, and thou hast accepted me" signifies the affection itself with the perception with which it was reciprocally induced. "Take, I pray, my blessing that is brought to thee" signifies the Divine things which were to be adjoined to the natural Divine good; "because God hath graciously bestowed upon me" signifies from Providence; "and because I have all" signifies His spiritual riches. "And he urged him, and he took it" signifies that from the good of truth that affection was induced by means of affection inspired by Divine good.

4364. *And he said, What to thee are all these camps which I met?* That this signifies the special things which are therefrom, is evident from the signification of camps here, as special things; for they are those enumerated in the foregoing chapter (verses 14, 15), namely, two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals; by which were meant goods and truths with their services, by means of which initiation might be effected (see n. 4263, 4264), and accordingly special things. The special things here are nothing else than such as confirm truths as true and goods as good. They add themselves to one's thoughts and affections, that is, to the things which he knows and loves, and on account of which he favors and affirms a thing to be so. The presents which were given in the church in ancient times to kings and priests likewise involved such things. It is known that another is brought over to one's opinion, or to what he says is good and true, not only by reasons but by affections. The very things that confirm are what are meant by the special things, and are here signified by the camp; for which reason it is said that the camp was in order to find favor in the eyes of my lord; and afterward, if, now, I have found favor in thine eyes, then receive my present from my hand. It is similar 2
in spiritual things, or in matters of faith, when they are being conjoined with the good of charity. Man believes that goods and truths flow in immediately from heaven, and thus without mediums within him; but he is much deceived. The Lord leads every one by his affections, and thus bends him by a tacit providence, for He leads him through freedom (n. 1937, 1947). That all freedom is of affection or love, may be seen above (n. 2870, 2873); and hence all conjunction of good with truth is effected in freedom, but not in compulsion (n. 2875–2878, 2881, 3145, 3146, 3158, 4031). When therefore man has been led in

freedom to good, truths are then accepted and implanted, and he begins to be affected by them, and is thus introduced little by little into heavenly freedom. He who is regenerated, that is, he who loves his neighbor, and still more he who loves the Lord, if he reflects upon his past life, will then find that he was led by many things of his
3 thought and by many of his affection. What is here meant in particular by the special things which are therefrom, may be seen more clearly by examples. Let the truth which is to be implanted in good be this, that man has life after death. This truth is not accepted unless it is confirmed by special things, as by these — that one can think not only of things that he sees and feels, but also of things that he does not see and feel, and can also be affected by them; that by affection he can be conjoined to them, and accordingly to heaven, yea, to the Lord Himself; and that he who can be conjoined to the Divine, cannot die to eternity. These and many more such things are special things which come first, before that truth is implanted in good, that is, before it is fully believed. The truth indeed first submits itself, but still the special things cause it to be ac-
4 cepted. Take as another example the truth that man is a spirit, and that he is clothed with a body while he lives in the world. This also is a truth which is to be implanted in good; for unless it is so implanted, man cares nothing for heaven, for he then thinks of himself as of the brute animals. But this truth cannot be implanted except by special things, as by these — that the body which he carries * about serves for uses in this world, namely, that he may see what is in it by material eyes, and may act by material muscles, from which come forces adapted to things of material weight; and yet that there is something more interior which thinks and wills, of which the body is the instrumental or material organ; and that one's spirit is himself, or the man himself, who acts and feels through

* *Circumgestit*, perhaps for *circumgestat*.

these organic forms; and that he can confirm this with himself by much experience, if he is once in the belief that it is so. All these are special things, which are presented beforehand, and which cause the truth itself to be implanted in good; and they are from it. It is these and similar things which are here signified by the camp.

4365. *And he said, To find favor in the eyes of my lord.* That this signifies grateful initiation, may be evident without explanation; for to find favor means that they may be accepted, and things which are accepted are gratefully initiated, that is, are introduced.

4366. *And Esau said, I have much, my brother, let that thou hast be thine.* That this signifies tacit acceptance, that he might thus induce affection for good from truth, may be evident from the declining here, as involving assent; for he still accepted. The purpose of declining when one accepts, is sometimes that affection may be induced. This is also increased thereby, and thus passes from thinking well into willing well. Man is led of the Lord in spiritual life by things nearly like those by which one leads others in civil life, in which it is a common thing to decline to accept, to the end that what is offered may be done from affection, and thus not from thinking only, but also from willing. For if it should not be accepted, the purpose intended would be lost; and therefore the purpose urges the one offering to think of it still more intently, and thus will it from the heart. That such things 2
are not apparent in spiritual life as in civil life, is because there are few in whom good is conjoined with truths, that is, who are regenerated; and the few also who are regenerated do not reflect upon such things; nor can they, for they do not know what spiritual good is, because they do not know what charity is and what the neighbor is in the genuine sense. And as they do not know these things, neither can they have an interior idea of the truth of faith. And, moreover, they separate spiritual life from civil life

so widely, that they would not dare to derive any idea of the one from the other. That they correspond, and that spiritual life is represented in civil life, they do not know at all, and some do not even admit any comparison; when yet the truth is, that no idea can be had of spiritual life, except from what is in civil life; and therefore if the latter is set aside, the former falls away, until at length it is no longer believed in — as may be manifestly evident from this, that it is no longer believed that spirits and angels associate and converse together as men do, and reason in like manner as men about what is honorable and becoming, just and right, and good and true, and much more perfectly; still less that they see, hear, and explore one another, join together in societies, dwell together, and many other such like things.

4367. *And Jacob said, Nay, I pray.* That this signifies the first beginning of affection, may be evident from what was said just above, namely, that declining to accept a present induces affection, which is here manifested by his saying, Nay, I pray. From this it is manifest that it is the first beginning of affection.

4368. *If, now, I have found favor in thine eyes, then receive my present from my hand.* That this signifies the reciprocal of affection that it might be induced, is evident from what precedes and what follows. For the subject is the conjunction of good with truths in the natural, and accordingly the introduction of affection from good into truth. That the declining of the present sent by Jacob was for that purpose, that affection might be induced in truth, was shown above (n. 4366); and that therefore by what just precedes, Nay, I pray, is signified the first beginning of the affection (n. 4367). Hence by these words, "if now I have found favor in thine eyes, then receive my present from my hand," is signified the reciprocal of affection that it might be induced; for it is from willing well, that is, from affection, that this is said. Hence in what

follows it is said that he urged him. By the reciprocal 2
of affection, which is induced from the good which is Esau in the truth which is Jacob, affection for truth is meant. For there are two affections which are heavenly, namely, affection for good and affection for truth, which have several times been treated of above. Affection for truth derives its origin from no other source than from good. Affection itself is thence; for truth has not life from itself, but receives life from good. When therefore man is affected by truth, it is not from truth, but from good which flows into the truth, and makes the affection itself. This is what is meant here by the reciprocal of affection that it might be induced. It is known that there are many within the church who are affected by the Word of the Lord, and spend much time in reading it; but still there are few who have this for their end, that they may be instructed in the truth, for they mostly abide in their own dogma, which alone they study to confirm from the Word. These appear as if they were in affection for truth, but they are not; they alone are in affection for truth who love to be instructed about truths, that is, to know what the truth is, and to search the Scriptures for that end. No one is in this affection but he who is in good, that is, he who is in charity toward the neighbor, and still more he who is in love to the Lord. With these good itself flows into truth, and makes affection, for the Lord is present in that good. This may be illustrated by the following examples. They 3
who are in the good of genuine charity, and read the words which the Lord spake to Peter — *I say unto thee that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens* (Matt. xvi. 15–19) — they being in affection for truth from the good of genuine charity, love

to be taught what is meant by these words; and when they hear that by the rock there upon which the church will be built, and consequently by Peter, is signified the faith of charity, and that thus the keys for opening and shutting heaven are given to that faith (see the preface to Gen. chap. xxii.), they then rejoice and are affected by that truth, because thus the Lord alone, from Whom faith is, has that power. But they who are not in affection for truth from the good of genuine charity, but in affection for truth from some other good, and especially if from love of self and the world, are not affected with that truth, but are made sad, and are also made angry, inasmuch as they wish to claim that power to the priesthood. They are made angry because they are thus deprived of dominion, and they are made sad because they are deprived of honor.

4 Take also as an example those who are in affection for truth from the good of genuine charity: if they hear that charity makes the church, but not faith separated from it, they receive this truth with joy; whereas they who are in affection for truth from the love of self and the world do not receive it. And those likewise who are in affection for truth from the good of genuine charity, when they hear that love toward the neighbor does not begin from self, but from the Lord, rejoice. But they who are in affection for truth from the love of self and the world, do not receive that truth, but maintain sharply that that love begins from themselves. Thus they do not know what it is to love the neighbor as one's self. They who are in affection for truth from the good of genuine charity rejoice when they hear that heavenly blessedness consists in doing good to others from willing well, and not for the sake of any selfish end; while they who are in affection for truth from the love of self and the world, do not desire this, nor even compre-

5 hend it. When they who are in affection for truth from the good of genuine charity are instructed that the works of the external man are nothing unless they proceed from

the internal man, and thus from willing well, they receive it with joy; while they who are in affection for truth from the love of self and the world applaud the works of the external man, but they care nothing for the willing well of the internal man, and do not know indeed that this remains after death, and that the works of the external man separate from it are dead, and perish — and so in all other cases. From these examples it is manifest that the truths of faith can never be conjoined to any one, unless he is in the good of genuine charity, and thus to nothing but good; and that every genuine affection for truth is from that good. Every one may see this confirmed from daily experience, namely, that they who are in evil do not believe, but that they believe who are in good. From this it is evidently manifest that the truth of faith is conjoined to good, and in no case to evil.

4369. *For therefore have I seen thy face, as one seeth the face of God, and thou hast accepted me.* That this signifies the affection itself with the perception with which it was reciprocally induced, is evident from the signification of seeing a face as one seeth the face of God, as meaning affection with perception — since by the face are signified the interiors (n. 358, 1999, 2434, 3527, 3573, 4066), and by the face of God, all good (n. 222, 223), which when it flows in, gives affection with perception; and from the signification of accepting me, as affection induced. That it is affection induced, is manifest from what has been said just above respecting the induction of affection, and thus from the series.

4370. *Take, I pray, my blessing that is brought to thee.* That this signifies the Divine things which were to be adjoined to the natural Divine good, is evident from the signification of the blessing here, as the things which were mentioned in the foregoing chapter (xxxii., ver. 14, 15); by which were signified Divine goods and truths with their services for effecting initiation (see n. 4263, 4264), and

which were to be adjoined to the natural Divine good (n. 4364).

4371. *Because God hath graciously bestowed upon me.* That this signifies from Providence, is evident from the signification of these words here, as Providence (see above, n. 4359).

4372. *And because I have all.* That this signifies His spiritual riches, is evident from the signification of his having all, as here the Lord's spiritual riches; for what he had was flocks and herds, by which goods and truths are signified, as shown before, and these are what are called spiritual riches. Spiritual riches are predicated of truth, and their uses of good.

4373. *And he urged him, and he took it.* That this signifies that from the good of truth that affection was induced by means of affection inspired by the Divine good, may be evident from all that has been explained thus far (from n. 4364). The affection itself inspired in the good of truth by the Divine good is attested by his urging him (see above, n. 4366). As to the affection for truth, which is treated of in these verses, it is further to be known that it appears to be from truth, and thus in truth, and yet it is not from truth, but from good; for truth has nothing of life in it except what is from good. Its appearing as if it were from truth, is by comparison as the life which is in the body, and yet is not of the body, but of the soul. Nor is it of the soul, but through the soul from the first of life, that is, from the Lord, although it appears as if it were of the body. It is also as an image in a mirror, which appears in the mirror, when yet it is of the inflowing form.

2 To those who keep the mind on the mere history, it does not indeed appear that the internal sense of these and the foregoing words is of such a nature, for they think of Esau and Jacob, and of the present that was sent forward; not knowing that by Esau is represented Divine good in the natural, and by Jacob truth which is to be conjoined to the

Divine good there; and that here by their friendly conference is signified affection inspired into truth by good. And yet angels understand the history in no other way than this, when it is read by man; for angels have no other idea than a spiritual one, and into this with them the historical sense is turned. In this manner do angelic thoughts correspond with human. It is such perpetual correspondences that make the Word to be holy and Divine; for thus by ascent the literal sense becomes spiritual, and this even to the Lord, where it is Divine. This is inspiration.

4374. Verses 12–16. *And he said, Let us take our journey, and let us go, and I will go close by thee. And he said unto him, My lord knoweth that the children are tender, and that the flocks and the herds are suckling with me, and if they overdrive them one day, all the flocks will die. Let my lord, I pray, pass over before his servant, and I will lead on softly, according to the pace of the work that is before me, and according to the pace of the children, until I come unto my lord unto Seir. And Esau said, Let me now put with thee some of the people that are with me. And he said, Wherefore is this? let me find favor in the eyes of my lord. And Esau returned that day on his way unto Seir.* "And he said, Let us take our journey, and let us go" signifies succession; "and I will go close by thee" signifies that they are to be conjoined. "And he said unto him, My lord knoweth that the children are tender" signifies truths which have not yet acquired Divine life; "and that the flocks and the herds are suckling with me" signifies goods both interior and natural, which have not as yet acquired Divine life; "and if they overdrive them one day, all the flocks will die" signifies delay and succession, and that otherwise they would not live, thus that they are to be prepared for conjunction. "Let my lord, I pray, pass over before his servant" signifies a more general presence; "and I will lead on softly" signifies a successive state of preparation; "according to the pace of the work that is before

me" signifies according to generals; "and according to the pace of the children" signifies according to the truths therein; "until I come unto my lord unto Seir" signifies until they could be conjoined. Seir is the conjunction of spiritual things with celestial in the natural. "And Esau said, Let me now put with thee some of the people that are with me" signifies that some things from the truth of good should be conjoined. "And he said, Wherefore is this? let me find favor in the eyes of my lord" signifies enlightenment from presence more interiorly. "And Esau returned that day on his way unto Seir" signifies the state of the natural Divine good at that time to which the goods of truth were adjoined; way is the good of truth respectively.

4375. *And he said, Let us take our journey, and let us go.* That this signifies succession, namely, of the conjunction of good with truth, is evident from the signification of taking our journey and going, which manifestly involves progression to further things; for progression and succession are contained in the internal sense of what now follows.

4376. *And I will go close by thee.* That this signifies that they are to be conjoined, is evident from the signification of going close by thee, as adjunction, and here therefore that they are to be conjoined, namely, good with truths.

4377. *And he said unto him, My lord knoweth that the children are tender.* That this signifies truths which have not yet obtained life Divine, is evident from the signification of children or sons, as truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of tender, as what is recent, and thus what has acquired some life, but not yet genuine, and here not yet Divine, because the subject is the Lord's glorification as to the Divine natural. These things may be illustrated by what takes place with one who is being regenerated, for man's regeneration is an image of the glorification of the Lord. He who is being

regenerated, passes, like one when he is born, through the ages of life — childhood, boyhood, youth or early manhood, and adult age; for he who is being regenerated is born anew. When he is a child, truths in him indeed have life, but not yet spiritual life. It is only general truths, without particulars and singulars, with which good is then conjoined, and accordingly there is only exterior conjunction, not interior. Interior conjunction is effected successively, according as he advances into the following ages. It is the state of that childhood which is signified by the children being tender, and also by what follows, "and that the flocks and the herds are suckling with me, and if they overdrive them one day, all the flocks will die."

4378. *And that the flocks and the herds are suckling with me.* That this signifies goods both interior and natural, which as yet have not acquired Divine life, is evident from the signification of flocks, as interior goods (n. 2566, 3783); and from the signification of herds, as exterior or natural goods (n. 2566, and further n. 2180, 2781); and from the signification of sucklings, as also recent goods, and here spiritual that are being born in the natural. For in the state of childhood, when man is being regenerated, spiritual things are in potency within; for spiritual life develops successively from one age to another, as from an ovum. The age of childhood is as an ovum to the age of boyhood, and the age of boyhood as an ovum to the age of youth and early manhood, and this as an ovum to adult age; so that man is as it were continually being born. From this it is manifest what is meant by goods both interior and natural, which as yet have not acquired Divine life, and which are here signified by the flocks and the herds that are suckling. See also what was said just above concerning the state of infancy (n. 4377).

4379. *And if they overdrive them one day, all the flocks will die.* That this signifies delay and succession, and that otherwise they would not live, and that they are thus to be

prepared for conjunction, may be evident from the series itself. For in what precedes, the subject has been the conjunction of good with truths in general, but here it is the same in particular. The very process of introduction of truth into good is here described in the internal sense. What its nature is, may indeed from the explication appear in some degree of light in general, but not as to its arcana, which are innumerable. These arcana are manifest only to those who are in the light of heaven, and in some rude image to those who are in the light of the world, when into this light is admitted the light of heaven. This may be sufficiently evident from what has been said, that one who is being born again passes through the ages of life as when first born; and that the state that precedes is always as an ovum with respect to the following one, and thus that he is continually being conceived and born; and this not only when living in the world, but also to eternity when he comes into the other life; and still he can never be perfected further than to be as an ovum to the states that still remain, which are without number. It is manifest from this how innumerable are the things relative to man's regeneration, when as yet man knows scarce any of them; and thus how many are the things here contained in the internal sense, where the state and the manner of the successive introduction of good into truths is described.

4380. *Let my lord, I pray, pass over before his servant.* That this signifies a more general presence, is evident from the signification of passing on before one, which is here, where the conjunction of good with truths is treated of, a more general presence. For with regeneration, which is effected by the conjunction of good with truths, the case is that it is good which acts, and truth which suffers itself to be acted upon; and when good has applied itself to truths and has conjoined itself with them for a little while, then truth appears to react. Yet it is not truth but good that is conjoined or adjoined to it, which reacts through the

truth. This adjunction is what is meant by a more general presence. We speak of the conjunction of good with truths, but we mean the man in whom are good and truth; for these cannot be predicated without a subject, which is man. In heaven they think and speak in this manner by abstract things, because they do not attribute good and truth to themselves, but to the Lord; and because good and truth from the Lord fill the whole heaven. To speak in this manner was also familiar to the ancients.

4381. *And I will lead on softly.* That this signifies a successive state of preparation, may be evident from the signification of leading on softly, where the subject is the introduction of good into truth, and its reception by truth, as successive stages of preparation.

4382. *According to the pace* of the work that is before me.* That this signifies according to generals, may be evident from what precedes. By the pace of the work is meant what was said above, namely, that the children are tender, and that the flocks and the herds are suckling with me, and if they overdrive them one day, all the flocks will die. That by these is signified according to generals, is manifest from what was said in their explanation. "The pace [foot] of the work," and then "the pace [foot] of the children," are spoken of, because by foot is signified the natural (see n. 2162, 3147, 3761, 3986, 4280), and the natural is here treated of.

4383. *And according to the pace of the children.* That this signifies according to the truths therein, is evident from the signification of children or sons, as truths, as shown several times above. The truths therein are the truths in the generals, for the generals are what were compared to the ovum above (n. 4378); inasmuch as in generals are contained particulars, and in these singulars (n. 4325, 4329, 4345). In the first state, namely in that of childhood, there are particulars, and in these singulars, in potency;

* Literally, *according to the foot.*

but they afterward put forth and reveal themselves in act, and this by successive steps. They who are being regenerated are led in this manner by the Lord, for they are imbued with generals in which are those things which follow, which also come forth successively, and this in an order and series incomprehensible; since all things and each are foreseen by the Lord, even what they will be to eternity. For this reason no other general truths are conjoined to good in the man who is being regenerated, than such as can have particular truths placed in them, and singular
2 ones in these. But still these particulars, and indeed the singulars of the particulars, are nothing but generals relatively to those that still remain; for there are still innumerable things in each. Angels, who are yet in wisdom so great in comparison with that of man that there are ineffable things which they know and perceive, also confess that they know only the most general things relatively, and that those which they do not know are numberless — they dare not say infinite, because there is no relation and no ratio between finite and infinite. From this it may also be concluded what the nature of the Word is, which because it is Divine, contains in itself infinite things from its first origin, and hence ineffable things which are of angelic wisdom, and at last only such things as are adapted to human comprehension.

4384. *Until I come unto my lord unto Seir.* That this signifies until they could be conjoined, namely, the truth which is Jacob with the good which is Esau, may be evident from the signification of Seir, as the conjunction of spiritual things with celestial things in the natural, that is, of the truth of faith with the good of charity. The good to which truth is conjoined in the natural, and in the supreme sense the Lord's Divine natural as to good conjoined to truth therein, is what is properly signified by Seir in the following passages in the Word — in the prophecy of Moses respecting the sons of Israel: *Jehovah came from Sinai,*

and rose from Seir unto them; He shone forth from mount Paran, and He came from the ten thousands of holiness (Deut. xxxiii. 21). In the prophecy of Balaam: *I see Him, but not now; I behold Him, but not nigh; there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel. . . . And Edom shall be a possession, Seir also shall be a possession, of his enemies, while Israel doeth valiantly* (Num. xxiv. 17, 18). In the song of Deborah and Barak: *O Jehovah, when Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled. . . . The mountains flowed down . . . this Sinai before Jehovah the God of Israel* (Judg. v. 4, 5). In Isaiah: *One calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman saith, The morning cometh, and also the night* (xxi. 11, 12). Beside these passages in regard to Seir, see also those which were cited above (n. 4240).

4385. *And Esau said, Let me now put with thee some of the people that are with me.* That this signifies that some things should be conjoined from the truth of good, is evident from the signification of putting with thee, as conjoining; and from the signification of the people that are with me, as some things from the truth of good. That people mean truths, see above (n. 1259, 1260, 2928, 3295, 3581). Hence the people that are with me mean truths of good. What truths of good are, has been several times told above. They are those truths which proceed from good, and which the good that flows in through the internal man into the external has with it. That these truths were signified by the four hundred men whom Esau had with him, may be seen above (n. 4341). Here therefore are meant some of these truths, for it is said, of the people that are with me.

4386. *And he said, Wherefore is this? let me find favor in the eyes of my lord.* That this signifies enlightenment from presence more interiorly, may be evident from what

this formula of submission involves; for by it nearest presence is declined, but a remote presence is assented to; which is the same as presence more interiorly, from which comes enlightenment.

4387. *And Esau returned that day on his way unto Seir.* That this signifies the state of the natural Divine good at that time to which the goods of truth were adjoined, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 893, 2788, 3462), whence his returning that day means the state which it then took on; from the representation of Esau, as natural Divine good (see n. 4340); from the signification of way, as truth in the will and act (n. 4337, 4353); and from the signification of Seir, as the conjunction of truth with good (see above, n. 4384); from which, brought together into one sense, it is manifest that by those words is signified the state of the natural Divine good at that time to which the
2 goods of truth were adjoined. That these things are signified by those words is by no means apparent from their historic sense, but still they are the things involved in the spiritual or internal sense. For heaven, which is in man, that is, the angels who are with him, care nothing at all for worldly historicals, neither do they know what Esau was, nor Seir, and neither do they think of the day when Esau returned, nor of the way to Seir; but from the spiritual things which correspond to them, they take ideas, and instantly draw from them such a sense. For the correspondences effect this, which are nearly as when one speaks in a foreign language, and another instantly understands the meaning as from his own; nor is he hindered by the words having a foreign sound and articulation. So it is with the internal sense of the Word, which coincides altogether with the universal language in which angels are, or with the spiritual speech of their thought. Their speech is spiritual, because their thought is from the light of heaven, which is from the Lord.

4388. Verses 17–20. *And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle; therefore he called the name of the place Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram, and encamped before the city. And he bought the portion of the field, where he had spread his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah. And he erected there an altar, and he called it El Elohe Israel.* "And Jacob journeyed to Succoth" signifies the state of the life of good from truth at that time; "and built him a house" signifies the increase of good from truth in that state; "and made booths for his cattle" signifies likewise for good from truth in their general forms, at that time; "therefore he called the name of the place Succoth" signifies the quality of that state. "And Jacob came to Shalem, a city of Shechem" signifies interior truths of faith which are those of tranquillity; "which is in the land of Canaan" signifies in the Lord's kingdom; "when he came thither from Paddan-aram" signifies after the former state; "and encamped before the city" signifies application. "And he bought the portion of the field" signifies appropriation of good from that truth; "where he had spread his tent" signifies what is holy; "from the hand of the sons of Hamor, Shechem's father" signifies the origin of that truth from a Divine stock from another source; "for a hundred kesitah" signifies fulness. "And he erected there an altar" signifies interior worship; "and he called it El Elohe Israel" signifies that it was from the Divine spiritual.

4389. *And Jacob journeyed to Succoth.* That this signifies the state of the life of good from truth at that time, is evident from the representation of Jacob, as the good of truth — of which above — here the good from truth then derived from what was adjoined to it from the good which is Esau, as already described; from the signification of

journeying, as the order and habits of life (see n. 1293), and thus the state of the life; and from the signification of Succoth, as the quality of this state — of which in what follows (n. 4391, 4392).

4390. *And built him a house.* That this signifies increase of good from truth in that state, is evident from the signification of building a house, as instructing the external man in intelligence and wisdom (see n. 1488). And as intelligence belongs to truth, and wisdom to good, by building a house is here signified increase of good from truth. That a house means good may be seen above (n. 2233, 2234, 3128, 3142, 3652, 3720). What the good of truth is, has been told above (n. 4337, 4353), namely, that it is truth in will and act. This truth is what is called good, and the conscience which is from that good is called the conscience of truth. This good which is from truth increases just so far as man exercises charity from willing well, and thus so far and in such manner as he loves the
2 neighbor. The reason that good and truth are mentioned so many times in the explications is, that all things in heaven, and hence all in the Lord's church, have reference to good and truth. These two include in general whatever is of doctrine and of life — truths all that is of doctrine, and goods all that is of life. The human mind also in the universal has no other objects than what are of truth and good, its understanding what are of truth, and its will what are of good. Thus it is manifest that truth and good are of the broadest signification, and that their derivations are in number beyond expression. This is why truth and good are so often mentioned.

4391. *And made booths for his cattle.* That this signifies likewise for good and truth in their general form at that time, is evident from the signification of cattle,* as

* Latin, *acquisitio.* The Hebrew *mikneh* means what is acquired, but is limited to cattle. The English word *cattle* — from *capital*, whence also *chattels* — means nearly the same, but is not quite so broad. The

goods and truths in general; and from the signification of making booths or tents, as like that of building a house, namely, receiving an increase of good from truth, with the difference that building a house is less general, and thus more interior, and making booths or tents more general, and thus more external. The former was for themselves, that is, for Jacob, his women and children, the latter for the servants, the flocks, and the herds. Booths or tents in the Word properly signify the holy of truth, and are distinguished from tabernacles, which are also called tents, by this, that the latter signify the holy of good (n. 414, 1102, 2145, 2152, 4128). The former in the original language are called Succoth, but the latter Ohalim. The holy of truth is good which is from truth. That this is the signifi- 2
cation of booths or tents which are called Succoth, is manifest also from these passages in the Word — in David: Jehovah God *rode upon a cherub and did fly, and flew swiftly upon the wings of the wind. He made darkness His hiding-place, and His surroundings His tent* [succoth], *darkness of waters, thick clouds of the skies* (Ps. xviii. 11, 12). And again: *He bowed the heavens, and came down, and thick darkness was under His feet. And He rode upon a cherub and did fly, and flew swiftly upon the wings of the wind. And He put darkness round about Him for tents* [succoth], *gathering of waters, thick clouds of the skies* (2 Sam. xxii. 10–12) — where the subject is the Divine revelation or Word. To bow the heavens and come down, means to hide the interiors of the Word; the thick darkness under His feet means that the things which appear to man are darkness in comparison — such is the literal sense of the Word; to ride upon a cherub means that it was so provided; to put darkness round about Him for tents, or His surroundings for His tent, denotes the holy of truth in its hiding-place, namely, within in the literal sense; the

Latin *acquisitio* is broader, but is here expressly limited to cattle and their attendants.

gathering of waters, thick clouds of the skies, are the Word in the letter. That the clouds of the skies are the Word in the letter, may be seen above (preface to Gen. xviii., 3 and n. 4060). The like is signified by these words in Isaiah: *Jehovah will create over every dwelling-place of mount Zion, and over her assemblies, a cloud by day, and a smoke and the shining of a flame of fire by night; for over all the glory there shall be a covering. And there shall be a tent* [succah] *for a shadow in the day-time, and for a refuge and covert from flood and from rain* (iv. 5, 6). A cloud is here also the literal sense of the Word, and the glory the internal sense, as also in Matthew (xxiv. 30: Mark xiii. 26: Luke xxi. 27). A tent here also stands for the holy of truth. Interior truths are said to be in hiding, for the reason that if they had been revealed, they would then have been profaned (see n. 3398, 3399, 4289); which is also set forth by these words in David: *Thou hidest them in the covert of Thy presence from the plottings of man; Thou keepest them secretly in a tent* [succah] *from the strife* 4 *of tongues* (Ps. xxxi. 21). That a tent is the holy of truth is also manifest in Amos: *In that day will I raise up the tent* [succah] *of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of eternity* (ix. 11). To raise up the tent of David that is fallen, is to restore the holy of truth after it has perished. David means the Lord with respect to Divine truth (n. 1888), for a king means Divine truth (n. 2015, 2069, 3009). As a tent signified the holy of truth, and dwelling in tents signified worship therefrom, therefore the feast of tents, which is called the feast of tabernacles, was instituted in the Jewish and Israelitish Church (Lev. xxiii. 34, 42, 43: Deut. xvi. 13, 16)—where that feast is also called the feast of Succoth, or of tents.

4392. *Therefore he called the name of the place Succoth.* That this signifies the quality of this state, is evident from the signification of calling a name, as the quality (n. 144,

145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of place, as state (n. 2625, 2837, 3356, 3387, 4321). The quality of this state is what Succoth involves, namely, the quality of the state of the holy in truth from good at that time. For Succoth signifies tents, and tents the holy of truth, as shown just above (n. 4391). Succoth signifies the like also in David: *I will divide Shechem, and mete out the valley of Succoth. Gilead is Mine, and Manasseh is Mine; Ephraim also is the defence of My head; Judah is My lawgiver* (Ps. lx. 6, 7; cviii. 7, 8).

4393. *And Jacob came to Shalem, a city of Shechem.* That this signifies interior truths of faith which are those of tranquillity, is evident from the signification of Shalem, as the tranquillity of peace, as explained in what follows; and from the signification of a city of Shechem, as interior truths of faith, to be explained in the following chapter, where Shechem and his city are treated of. That a city is truth in faith, or in belief, may be seen above (see n. 402, 2268, 2449, 2451, 2712, 2943, 3216). That Shalem signifies the tranquillity of peace, may be evident in David: *In Judah is God known, His name is great in Israel; in Shalem also is His tent, and His dwelling-place in Zion. There He brake the fiery shafts of the bow, the shield, and the sword, and the war* (Ps. lxxvi. 1–3) —where it is manifest that Shalem is the tranquillity of peace, for it is said that He brake there the fiery shafts of the bow, the shield, and the sword, and the war; and also from its signification in the original language, for Shalem means tranquillity and perfection. What the tranquillity of peace is, may be seen above (n. 1726, 3696). Interior truths are in it, that is those who are in interior truths in faith and in life. But as long as they are in exterior truths, and especially when they are coming from exterior into interior, the state is then one of intranquillity, for then there are combats of temptations. The same is also represented here by Jacob, since after having been in fear and anxiety

on account of Esau, he has now come into a state of tranquillity.

4394. *Which is in the land of Canaan.* That this signifies in the Lord's kingdom, is evident from the signification of the land of Canaan, as the Lord's kingdom (see n. 1413, 1437, 1607, 3038, 3481, 3705). When man is in interior truths in faith and in life, he is in the Lord's kingdom, and in a state of tranquillity, and then looks at exterior things as one looks from a high hill upon the sea in tumult.

4395. *When he came thither from Paddan-aram.* That this signifies after the former state, is evident from the signification of "when he came thither" as after; and from the signification of Paddan-aram, as knowledges of good and truth (see n. 3664, 4107, 4112), but exterior knowledges, which serve for introducing genuine goods and truths; for Laban was there, by whom affection for such good is represented, as may be seen above (n. 3612, 3665, 3778, 3974, 3982, 3986, 4063, 4189, 4206). It is therefore said, when he came thither from Paddan-aram, meaning the coming from external truths and goods to interior, and thus from the former state into this.

4396. *And encamped before the city.* That this signifies application, namely, to the goods of that truth, is evident from the signification of encamping, as properly arranging according to order (see n. 4236), but here application; for encamping here signifies fixing a settlement with his herds and flocks, which were also called above a camp (n. 4364); and from the signification of, before* the city, as before the goods of that truth, for the face signifies the interiors (n. 358, 1999, 2434, 3527, 3573, 4066), and accordingly affections for good and truth, which shine forth from the face. That a city means truth, see above (n. 402, 2268, 2449, 2451, 2712, 2943, 3216).

4397. *And he bought the portion of the field.* That this

* Literally, *at the faces of the city.*

signifies appropriation of good from that truth, is evident from the signification of buying, as appropriating to one's self; and from the signification of the portion of the field, as good which is from that truth. That a field is the church as to good, and thus good, see above (n. 2971, 3196, 3317, 3500, 3508, 3766).

4398. *Where he had spread his tent.* That this signifies what is holy, is evident from the signification of a tent, as what is holy (see n. 414, 1102, 2145, 2152, 3210).

4399. *From the hand of the sons of Hamor, Shechem's father.* That this signifies the origin of that truth from a Divine stock from another source, will be evident from what is to be said in the following chapter, where Hamor and Shechem are treated of.

4400. *For a hundred kesitah.* That this signifies fulness, is evident from the signification of a hundred, as a full state (see n. 2636), and accordingly fulness. But properly by a hundred here is signified much, for the subject is the appropriation of good from interior truths signified by the sons of Hamor the father of Shechem (n. 4399). By the kesitah, which were coins, such truths are signified in the internal sense. The word is also derived from a word which signifies truth (Ps. lx. 6). The conjunction of good with those truths will be spoken of below (n. 4402).

4401. *And he erected there an altar.* That this signifies interior worship, is evident from the signification of erecting an altar, as worship. For an altar was the principal representative of the Lord (see n. 921, 2777, 2811), and hence also the principal thing in worship. By worship is here meant interior worship from the Divine spiritual, which subject now follows.

4402. *And he called it El Elohe Israel.* That this signifies from the Divine spiritual, namely, interior worship, is evident from the signification of El Elohe, explained in what follows; and from the signification of Israel, as the spiritual (see n. 4286, 4292). With these subjects which have

been treated of from verse 17 of this chapter thus far, the case is this. In this chapter in the supreme sense the subject is the Lord, how He made His natural Divine. But as the things found in the supreme sense concerning the Lord surpass the ideas of man's thought, being Divine, it is permitted to illustrate them by such things as fall more nearly into man's ideas, namely, by the manner in which the Lord regenerates his natural; for man's regeneration as to his natural is also treated of here in the internal sense, since his regeneration is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490). For the Lord glorified Himself, that is, made Himself Divine, according to Divine order; and according to such order also He regenerates man, that is, makes him celestial and spiritual. Here it is explained how He makes him spiritual, for Israel sig-
2 nifies the spiritual man. The spiritual man is not the interior rational man, but the interior natural. The interior rational man is what is called the celestial man. What the difference is between the spiritual and the celestial man has often been stated before. A man is made spiritual by having truths in him conjoined with good, that is, the things of faith conjoined with those of charity, and this in his natural. In this are conjoined first exterior truths with good, and afterward interior truths. The conjunction of exterior truths in the natural was treated of in this chapter from verse 1–17; and the conjunction of interior truths with good, from verse 17 to the end. Interior truths are not conjoined with good in any other way than by enlightenment flowing in through the internal man into the external man. From this enlightenment Divine truths are manifest only in a general manner, comparatively as innumerable objects are seen by the eye as one obscure thing without distinction. This enlightenment from which truths are manifest only in a general manner, was signified by Esau's words to Jacob, Let me now put with thee some of the people that are with me; and by Jacob's answer, Where-

fore is this? let me find favor in thine eyes — as explained above (n. 4385, 4386). That the spiritual man is in rela- 3
tive obscurity, may be seen also above (n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833). It is this spiritual man who is represented by Israel (n. 4286). A man is said to be spiritual from this, that the light of heaven, in which is intelligence and wisdom, flows into those things in man which are of the light of the world, and causes the things which are of the light of heaven to be represented in those which are of the light of the world, and makes them thus correspond. For the spiritual, viewed in itself, is the Divine light itself which is from the Lord; and accordingly it is the intelligence of truth, and wisdom therefrom. But that light with the spiritual man falls into the things which are of faith in him, and which he believes to be true; whereas with the celestial man, it falls into the good of love. These things, however, though clear to those who are in the light of heaven, are yet obscure to those who are in the light of the world, and thus to most people at this day; and so obscure perhaps as to be scarcely intelligible. Nevertheless, because they are treated of in the internal sense, and because they are of such a nature, they are not to be passed by without being laid open. The time is coming when there will be enlightenment. That the 4
altar was called El Elohe Israel, and by it was signified interior worship from the Divine spiritual, is because El Elohe in the supreme sense is the same as the Divine spiritual and also as Israel. That Israel is the Lord as to the Divine spiritual, and in the representative sense the Lord's spiritual church, or what is the same, the man who is spiritual, may be seen above (n. 4286, 4292). El Elohe in the original language signifies God God, and strictly according to the words, God of Gods. In the Word, Jehovah or the Lord is in many places named El in the singular, also Eloah, and He is likewise named Elohim in the plural, both sometimes in one verse or in one series. He who does

not know the internal sense of the Word cannot know why it is so. That El involves one thing, and Eloah another, and Elohim another, every one may judge from this, that the Word is Divine, that is, derives its origin from the Divine, and that it is inspired therefrom as to all its words,
5 yea, as to the least point of all. What El involves, when it is named, and what Elohim, may be evident from what has been occasionally shown above, namely, that El Elohim or God is named when truth is treated of (see n. 709, 2586, 2769, 2807, 2822, 3921, 4287). It is from this that by El and Elohim in the supreme sense is signified the Divine spiritual, for this is the same as the Divine truth, but with the difference that by El is signified truth in the will and act, which is the same as the good of truth (n. 4337, 4353, 4390). It is said Elohim in the plural, because by truth Divine are meant all truths which are from the Lord. Hence also angels are sometimes called in the Word Elohim or gods (n. 4295) — as will also be manifest from the passages adduced from the Word below. Now since El and Elohim in the supreme sense signify the Lord as to truth, they also signify Him as to power; for truth is that of which power is predicated, since good acts by truth when it exerts power (n. 3091, 4015). Therefore where power from truth is treated of in the Word, the Lord is called El and Elohim, or God. Hence also it is, that El in the original language also signifies one having power.
6 That El and Elohim, or God, are named in the Word where the Divine spiritual is treated of, or what is the same, the Divine truth, and hence the Divine power, may be still more evident from these passages — in Moses: *God said unto Israel in the visions of the night . . . I am the God of gods* [El Elohe] *of thy father; fear not to go down into Egypt, for I will there make of thee a great nation* (Gen. xlvi. 2, 3). Because this is spoken to Israel, whom He would make a great nation, and thus of truth and its power, it is here said El Elohe, which in the proximate sense sig-

nifies God of gods. That Elohim in the proximate sense is gods, because predicated of truths and thence of power, is also manifest in the same: And Jacob *built there an altar, and called the place El-Beth-El, because there Elohim was revealed unto him, when he fled from the face of his brother* (Gen. xxxv. 7). And also elsewhere: *Jehovah your God, He is God of gods, and Lord of lords, the great God* [El], *the mighty and the terrible* (Deut. x. 17) — where God of gods is expressed by Elohe Elohim, and afterward God by El, to Whom greatness and might are ascribed. In David: *Jehovah is a great God* [El], *and a* 7 *great King above all gods* [Elohim]. *In His hand are the searchings of the earth; and the strength of the mountains is His* (Ps. xcv. 3, 4). It is here said God or El, because the subject is the Divine truth and hence power, and also gods, because the subject is also the truths therefrom; for a king in the internal sense signifies truth (n. 1672, 2015, 2069, 3009, 3670). Hence it is evident what a great king above all gods involves. The searchings of the earth are also the truths of the church, which are called the strength of the mountains, from the power from good. In the same: *Who in heaven can be compared unto Jehovah? who among the sons of the gods* [Elim] *can be likened unto Jehovah? a God* [El] *powerful in the council of the holy ones. . . . O Jehovah God Zebaoth, who is a mighty one like unto Thee, O Jah?* (Ps. lxxxix. 6–8). Here the sons of the gods or Elim, stand for truths Divine, of which it is manifest that power is predicated; for it is said a God [*El*] powerful, Jehovah God of Hosts, who is a mighty one like unto Thee? So in another place in the same: 8 *Give unto Jehovah, O ye sons of the gods, give unto Jehovah glory and strength* (Ps. xxix. 1). In Moses: *They fell upon their faces, and said, God of gods* [El Elohe] *of the spirits of all flesh* (Num. xvi. 22). In David: *I said, Ye are gods* [Elohim] *and all of you sons of the Most High* (Ps. lxxxii. 6: John x. 34) — where they are called

gods from truths, for sons are truths (see n. 489, 491, 533, 1147, 2628, 3373, 3704). Again: *O give thanks unto the God of gods* [Elohe Elohim] . . . *Give thanks unto the Lord of lords* (Ps. cxxxvi. 2, 3). In Daniel: *The king shall do according to his will, and he shall exalt himself, and magnify himself above every god* [El], *and shall speak marvellous things against the God of gods* [El Elohim] (xi. 36). From this it is manifest that El Elohe in the proximate sense is God of gods, and that gods in the internal sense are predicated of truths which are from the Lord.

9 It is said El or God in the singular, where the power which is from the Divine truth, or what is the same, from the Lord's Divine spiritual, is treated of, as may be evident from these passages — in Moses: *Let my hand be God* [El] *to do you hurt!* (Gen. xxxi. 29.) And again: *Neither shall thy hand be God* [El] (Deut. xxviii. 32). And in Micah: *Because* their hand is their God* [El] (ii. 1). The hand being God means that there may be power. That hand is power may be seen above (n. 878, 3387), and that hand is also predicated of truth (n. 3091). In David: *I will set his hand also on the sea, and his right hand on the rivers. He shall cry unto Me, Thou art my Father, my God* [El], *and the rock of my salvation* (Ps. lxxxix. 25, 26) — speaking of power from truths. Again: *The wicked . . . saith in his heart, God* [El] *hath forgotten, He hideth His face, He will never see it. Arise, O Jehovah, O God* [El], *lift up Thy hand. . . . Wherefore doth the wicked contemn God?* [Elohim] (Ps. x. 11–13)—

10 meaning the same. Again: *Jehovah is my rock, and my fortress, and my deliverer; my God* [El], *my strong rock* (Ps. xviii. 2) — where power is treated of. In Isaiah: *A remnant shall return, the remnant of Jacob, unto the mighty God* [El] (x. 21). Again: *Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful, Coun-*

* *Nec;* probably a slip for *quoniam*, as in 878.

sellor, God [El], *Mighty, Father of Eternity, Prince of Peace* (ix. 6). Again: *Behold the God* [El] *of my salvation, I will trust, and will not be afraid; for Jah Jehovah is my strength* (xii. 2). Again: *I am God* [El]; *yea, from this day, I am He, and there is none that can deliver out of My hand, I will work, and who shall draw it back?* (xliii. 12, 13) — said of power. In Jeremiah: *The great, the mighty God* [El], *Jehovah of Hosts is His name* (xxxii. 18). In the Second Book of Samuel: *By my God* [El] *do I leap over a wall. God* [El], *His way is perfect, the word of Jehovah is pure. . . . Who is God* [El] *save Jehovah? And who is a rock save our God?* [Elohim.] *God* [El] *is the strength of my refuge* (xxii. 30–33). In Moses: 11
God [El] *is not a man that He should lie, neither the son of man, that He should repent. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? . . . God brought them forth out of Egypt, He hath as it were the strength of the unicorn. . . . At that time shall it be said of Jacob and of Israel, What hath God* [El] *wrought?* (Num. xxiii. 19, 22, 23) — where in the internal sense power and truth are treated of. And again: *It is God* [El] *Who brought him forth out of Egypt; He hath as it were the strength of the unicorn; He shall eat up the nations His enemies, and shall break their bones, and break in pieces his arrows* (Num. xxiv. 8). That the horns and strength of the unicorn signify the power of truth from good, may be seen above (n. 2832). And so it is in many other passages. As most things in the Word have also an opposite sense, so also have god and gods, which names are used when falsity and power from falsity are treated of — as in Ezekiel: *The gods* [Elim] *of the mighty shall speak to him out of the midst of hell* (xxxii. 21). In Isaiah: *Ye inflamed yourselves with gods* [Elim] *under every green tree* (lvii. 5) — where they are called gods from falsities; and so in other places.

CONTINUATION CONCERNING THE GREATEST MAN AND CONCERNING CORRESPONDENCE; HERE CONCERNING CORRESPONDENCE WITH THE EYE AND WITH LIGHT.

4403. The quality of different spirits, and to what province of the body they belonged, it has also been given me to perceive and know from their position and place with me, and also from the plane in which they were, and from their distance in it. They who were seen near to me were for the most part subjects of entire societies; for societies send out to others spirits through whom they perceive their thoughts and affections, and thus hold communication with them. But subjects properly so called, or emissary spirits, will by the Divine mercy of the Lord be spoken of more particularly. Respecting them these things have been observed: they who appear above the head, and near to it, are those who teach, and also easily suffer themselves to be taught. They who are under the hind head are those who act silently and prudently. They who are near at the back act similarly, with a difference. They who are at the chest or breast, are those who are in charity. They who are at the loins are those who are in marriage love. They who are at the feet are those who are natural; and they who are at the soles of the feet are the more gross of that kind. But they who are at the face are of diverse genius according to their correspondence with the sensories there; as for example, they who are at the nostrils are those who excel in perception; they who are at the ears are those who obey; and they who are at the eyes are those who are intelligent and wise; and so on.

4404. The external senses, which are five, namely, touch, taste, smell, hearing, and sight, have each of them correspondence with the internal senses. But correspondences are scarce known to any one at this day, because it is not

known that there are any correspondences, and still less that there is a correspondence of spiritual things with natural, or what is the same, of the things of the internal man with those of the external. As regards the correspondence of the senses, the sense of touch corresponds in general to affection for good, the sense of taste to affection for knowing, the sense of smell to affection for perceiving, the sense of hearing to affection for learning, and also to obedience, but the sense of sight to affection for understanding and being wise.

4405. The sense of sight corresponds to affection for understanding and being wise, because the sight of the body corresponds entirely to the sight of its spirit, and thus to the understanding. For there are two lights, one which is of the world from the sun, the other which is of heaven from the Lord. In the light of the world there is nothing of intelligence, but in the light of heaven there is intelligence. Hence so far as those things with man which are of the light of the world are illumined by those which are of the light of heaven, and thus as far as these correspond, so far man understands and is wise.

4406. As the sight of the eye corresponds to the understanding, therefore also sight is attributed to the understanding and is called intellectual sight. Those things also which man apperceives are called the objects of that sight, and it is likewise said in familiar speech that things are seen when they are understood. Light and enlightenment, and hence clearness, are also predicated of the understanding; and on the other hand, shade and darkness, and hence obscurity. These and similar things come into common speech among men, because of the correspondence. For man's spirit is in the light of heaven, and his body in the light of the world; and the spirit is what lives in the body, and also what thinks. Hence many things which are interior have fallen into words.

4407. The eye is the noblest organ of the face, and

communicates more immediately with the understanding than the rest of man's organs of sense. It is also modified by a more subtile atmosphere than the ear. The sight therefore also penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than speech perceived by the ear. Hence also it is that certain animals, because they are without understanding, have as it were two subsidiary brains within the orbits of their eyes; for their intellectual faculty depends on the sight. But with man it is not so; he enjoys an ample brain, in order that his intellectual may not depend on the sight, but the sight on the intellectual. That the sight of man depends on the intellectual faculty, is plainly manifest from this, that his natural affections image themselves representatively in the face; but his more interior affections, which are those of his thought, appear in the eyes, from a certain flame of life, and a vibration of light therefrom, which beams forth according to the affection in which the thought is. This also man knows and observes, although he has not been instructed by any learning, for the reason that his spirit is in society with spirits and angels in the other life, who know this from evident perception. That every man as to his spirit is in society with spirits and angels, may be seen above (n. 1277, 2379, 3644, 3645).

4408. That there is a correspondence of the sight of the eye with intellectual sight, appears manifestly to those who reflect; for the objects of the world, all of which derive something from the light of the sun, enter in through the eye, and lay themselves up in the memory, and this evidently under a similar visual appearance; for the things which are reproduced therefrom are seen within. Hence is man's imagination, the ideas of which are called by philosophers material ideas. When these objects appear still more interiorly, they present thought, and this also under some visual appearance, but more pure, the ideas of which are called immaterial, and also intellectual. It is clearly

manifest that there is an interior light, in which there is life, and accordingly intelligence and wisdom, which illumines the interior sight, and meets the things which have entered in through the external sight; also that the interior light operates according to the arrangement of the things which are there from the light of the world. The things which enter through hearing are also turned within into appearances like those of visual objects seen from the light of the world.

4409. As the sight of the eye corresponds to intellectual sight, it also corresponds to truths; for all things which are of the understanding have reference to truth, and likewise to good — that is, that one may not only know good, but also be affected by good. All things of the external sight also have reference to truth and good, since they have reference to the symmetries of objects, and accordingly to their beauties and their agreeableness. He who is clear sighted can see that each and every thing in nature has reference to truth and good, and by this also he may know that universal nature is a theatre representative of the Lord's kingdom.

4410. It has been made manifest to me by much experience that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections for truth, which also are of the understanding; consequently that the left eye corresponds to the truths of faith, and the right eye to the goods of faith. That there is such correspondence is because in the light which is from the Lord there is not only light, but also heat. The light itself is truth which proceeds from the Lord, and the heat is good. From this, and also from the influx into the two hemispheres of the brain, there is such correspondence. For they who are in good are to the right of the Lord, and they who are in truth to the left.

4411. All and each of the things which are in the eye have their correspondences in the heavens, as the three

humors, the aqueous, the vitreous, and the crystalline; and not the humors only, but also the coats, and indeed every part. The more interior things of the eye have correspondences the more beautiful and more delightful, but in a different manner in each heaven. When the light which proceeds from the Lord flows into the inmost or third heaven, it is there received as the good which is called charity; and when it flows into the middle or second heaven, both mediately and immediately, it is received as the truth which is from charity; but when this truth flows into the lowest or first heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and in some places as a city in which are palaces. In such manner do correspondences succeed one another even to the external sight of angels. So likewise with man; in his ultimate, which is the eye, this truth is presented materially, by the sight, the objects of which are those of the visible world. The man who is in love and charity, and in faith therefrom, has his interiors of such quality; for he corresponds to the three heavens, and is a little heaven in effigy.

4412. A certain one had been known to me in his life in the body, but not as to his disposition and his interior affections. He spoke with me several times in the other life, but for a while at a distance. He generally made himself manifest by pleasant representatives; for he could present such things as gave delight, such as colors of every kind and beautiful colored forms, and could introduce infants beautifully decorated as angels, and very many like things which gave pleasure and enjoyment. He operated by an influx gentle and soft, and this into the coat of the left eye. By such means he insinuated himself into the affections of others, with the end of giving pleasure and enjoyment to their life. It was told me by angels, that they who belong to the coats of the eye are of such a character; and that they communicate with paradisal

heavens, where truths and goods are represented in substantial form, as stated above (n. 4411).

4413. That the light of heaven has intelligence and wisdom in it, and that it is the intelligence of truth and the wisdom of good from the Lord which appears as light before the eyes of angels, it has been given me to know by living experience. I have been taken up into a light which sparkled like the light that radiates from diamonds; and while I was kept in it, I seemed to myself to be withdrawn from corporeal ideas and led into spiritual ideas, and thus into those things which are of the intelligence of truth and good. The ideas of thought which derived their origin from the light of the world, appeared at that time to be remote from me, and as it were not belonging to me, although they were present obscurely. From this it was given to know that as far as one comes into that light, so far he comes into intelligence. For this reason the more intelligent angels are, in so much the greater and more brilliant light they are.

4414. The differences of light in the heavens are as many as are the angelic societies which constitute heaven, and indeed as many as are the angels in each society. The reason is, that heaven is arranged in order according to all the differences of good and truth, thus according to all the states of intelligence and wisdom, and consequently according to the different receptions of the light which is from the Lord. And therefore nowhere in the whole heaven is the light just the same, but differs according to its modifications with flaminess and bright whiteness, and according to degrees of intensity; for intelligence and wisdom are nothing but an eminent modification of the heavenly light which is from the Lord.

4415. Souls newly arrived, or novitiate spirits, that is, those who have been in the other life but a few days since the death of the body, wonder greatly that there is light in the other life; for they carry with them the ignorance

that supposes light to be from no other source than the sun and material flame. And still less do they know that there is any light which illumines the understanding, for they have not apperceived it in the life of the body; and less still that this light gives the faculty of thinking, and by influx into forms which are from the light of the world, presents all things which are of the understanding. These spirits if they have been good, are taken up into heavenly societies to be instructed, and from society to society, that they may perceive by living experience that there is light in the other life, and this more intense than is ever found in the world; and that they may at the same time become sensible that as far as they are in the light there, so far they are in intelligence. Some who were taken up into the spheres of heavenly light, spoke with me from thence, and confessed that they had never believed any such thing, and that the light of the world as compared to it is darkness. From that light they also looked through my eyes into the light of the world, and perceived it as nothing but a dark cloud, and spoke in compassion of man's being in such darkness. From what has been said, it may also be evident why the angels of heaven are called in the Word angels of light, and the Lord is called the light and hence the life of men (John i. 1–9; viii. 12).

4416. The quality of spirits in the other life is evident from the light in which they are; for, as was said, the light in which they see corresponds to the light by which they perceive. They who have known truths and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold, like the light of winter; but when they approach those who are in the light of heaven, their light is then altogether darkened, and becomes pitch-dark; and when they remove themselves from the light of heaven, there succeeds a yellowish light as from sulphur, in which they appear like spectres, and their truths like fantasms. For their truths were those of persuasive

faith, which is such that they believed because they had honor, gain, and reputation from it; and it was indifferent to them what the truth was, provided it was received. But 2 they who are in evil and thence in falsities, appear in a light as of a coal fire. This light becomes altogether murky in the light of heaven; but the lights themselves from which they see, are varied according to the falsity and evil in which they are. From this it was also made manifest why they who lead a life of evil can never have faith in Divine truths from a sincere heart; for they are in that smoky light which, when heavenly light falls into it, becomes all dark to them, so that they neither see with their eyes nor see with their mind; and they are then in anguish, and some fall as into a swoon. Thus it is that the evil can in no wise receive truth, but only the good. The man who 3 leads a life of evil, cannot believe that he is in such a light, because he cannot see the light in which his spirit is, but only that in which is the sight of his eyes, and hence his natural mind. But if he should see the light of his spirit, and should experience what it would become if the light of truth and good from heaven should flow into it, he would know manifestly how far he is from receiving the things which are of such light, that is, those which are of faith, and still farther from becoming imbued with those which are of charity, and thus how far distant he is from heaven.

4417. I was once conversing with spirits concerning life — that no one has any life of himself, but from the Lord, although he may seem to live of himself (compare n. 4320). And then the discourse was first, what life is, namely, that it is understanding and willing; and as all understanding has reference to truth, and all willing to good (n. 4409), that the intelligence of truth and the will of good is life. But some reasoning spirits made reply — for there are spirits who are to be called reasoners, because they reason about everything, whether it be so, and are for the most part in obscurity in regard to all truth — and they said

that those who are in no intelligence of truth and will of good still live, and indeed believe that they live more than others. But it was given to answer them, that the life of the evil appears to them indeed as life, and yet it is the life which is called spiritual death — as they might know from this, that since understanding truth and willing good is life from the Divine, then understanding falsity and willing evil cannot be life, because evils and falsities are con-
2 trary to life itself. That they might be convinced, it was shown what was the quality of their life, which when seen appeared like the light from a coal fire, in which a smokiness is intermixed. When they are in this light, they cannot think otherwise than that the life of their thought and their will is alone life. And it might be known still more from this, that the light of the intelligence of truth, which is that of life itself, cannot be seen at all by them; for as soon as they come into it, their own light becomes all dark, so that they can see nothing plainly, and thus also can perceive nothing. It was further shown what the state of their life then was, by the withdrawing of their enjoyment from falsity, which is effected in the other life by the separation of the spirits in whose society they are. When this was done, they appeared lurid in the face, like corpses, so that they might have been called effigies of death. The life of animals, however, will by the Divine mercy of the Lord be treated of separately.

4418. They who are in the hells are said to be in darkness, but this because they are in falsities; for as light corresponds to truths, so darkness does to falsities. Their light is the yellowish light of a fire as of coal and sulphur, as stated above, and this light is what is meant by darkness; for according to their light, and consequently according to their sight from it, is their understanding, because they correspond. It is also called darkness, because those lights become darkness in the presence of heavenly light.

4419. There was a spirit with me who when he lived in

the world, knew many things, and hence believed that he was wise above all; from which he had contracted this evil, that wherever he was, he wished to rule all things. He was sent to me by a certain society, that he might serve them as a subject or for communication (n. 4403); and also that they might get rid of him, because he was troublesome by wishing to rule them by his own intelligence. When he was with me, it was given to speak with him about intelligence from self, as prevailing to such a degree in the Christian world that it is believed that all intelligence is therefrom, and thus none from God; although when they speak from the doctrinals of faith, they say that all truth and good is from heaven, thus from the Divine, and consequently all intelligence, for this is of truth and good. But as the spirit would not attend to these things, I said that he would do a kindness if he would withdraw, because the sphere of his intelligence was troublesome; but since he was in the persuasion that he was intelligent above others, he would not do so. It was then shown him 2
by angels what is the nature of intelligence from self, and what the nature of intelligence from the Divine, and this by means of lights, for such things are presented to the sight in the other life by variegations of light in a wonderful manner. Intelligence from self was shown by a light which appeared as a fatuous light, around which was a dark border, and extending but a little distance from the focus. It was further shown that it is immediately extinguished when it is looked upon by an angelic society, altogether as a fatuous light in the light of the sun or of the day. It was then shown what was the quality of intelligence from the Divine, and this also by means of light, which was brighter and more full of light than the noonday light of the sun, extending itself also to all distance, and terminating as the light of the sun, in the universe. And it was said that intelligence and wisdom enter from all sides into the sphere of that light, and cause truth

and good to be perceived by an intuition almost unlimited; but this according to the quality of truth from good.

4420. It may be evident from this, that the things in man which are of the light of the world correspond to those which are of the light of heaven; consequently that the sight of the external man, which is of the eye, corresponds to the sight of the internal man, which is the understanding; and also that by lights in the other life it appears what is the quality of intelligence.

4421. Continuation concerning correspondence with the eye and with light at the end of the following chapter.

CHAPTER THIRTY-FOURTH.

4422. We have now to unfold, preliminary to this chapter, the Lord's words in Matthew xxiv., from verse 42 to the end, which are the last in that chapter concerning the consummation of the age, or the Lord's coming, and which in the letter are these: *Watch therefore, for ye know not what hour your Lord cometh. But know this, that if the master of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of Man cometh. Who then is the faithful and wise servant, whom his Lord hath set over his household, to give them their food in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all his goods. But if that evil servant shall say in his heart, My Lord delayeth to come; and shall begin to beat his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be wailing and gnashing of teeth.* What these words involve, may be evident from the series of things; for the subject in the whole of this chapter in Matthew is the last period of the church, which in the internal sense is the consummation of the age and the coming of the Lord. That this is so, may be manifest from all the contents of the chapter, as unfolded in what has been prefixed to the preceding chapters of Genesis (chap. xxvi., n. 3353–3356; chap. xxvii., n. 3486–3489; chap. xxviii., n. 3650–3655; chap. xxix., n. 3751–3757; chap. xxx., n. 3897–3901; chap. xxxi., n. 4056–4060;

chap. xxxii., n. 4229–4231; chap. xxxiii., n. 4332–4335).
2 What these contents are in a series has also been stated there, namely, that when the Christian Church established after the Lord's coming began to vastate itself, that is, to recede from good, then, I. They began not to know what good and truth were, but disputed about them. II. Then they held them of little value. III. Next they did not acknowledge them in heart. IV. Afterward they profaned them. V. And as the truth of faith and the good of charity were still to remain with some, who are called the elect, the state of faith at that time is described. VI. And then the state of charity. VII. Lastly, the beginning of a new church is treated of; and, VIII., the state as to good and truth within the church so called, when that is rejected and the new church is adopted. From this series it may be evident what is involved in the words that have been transcribed above, and are the last of the chapter, namely, that they are words of exhortation to those in the church, that they should be in the good of faith; and that if not, they must perish.

4423. How it is with the rejection of an old church and the adoption of a new, scarce any one knows. He who does not know man's interiors and their states, and hence man's states after death, can comprehend no otherwise than that those who are of the old church, and in whom good and truth are vastated, that is, no longer acknowledged in heart, are to perish, either as perished the antediluvians by the flood, or as the Jews by expulsion from their land, or in some other way. But when the church is vastated, that is, when it is no longer in any good of faith, it perishes principally as to the states of its interiors, and thus as to its states in the other life. Heaven then removes itself away from them, and consequently the Lord, and transfers itself to others, who are adopted in their stead; for without a church somewhere on the earth, there is no communication given of heaven with man; for the

church is like the heart and lungs of the Greatest Man on the earth (see n. 468, 637, 931, 2054, 2853). They who 2
are of the old church at that time, and thus removed from heaven, are in a kind of inundation as to their interiors, and in inundation indeed over their head. This inundation the man himself does not perceive while living in the body, but he comes into it after death. In the other life the inundation appears manifestly, and is in appearance like a thick cloud, with which they are surrounded and separated from heaven. The state of those who are in that thick cloud is, that they can by no means see what the truth of faith is, and still less what the good of it is; for the light of heaven, in which is intelligence and wisdom, cannot penetrate into that cloud. This is the state of a vastated church.

4424. What the Lord's words above adduced involve in the internal sense, may be evident without explication; for the Lord spoke them not so much by representatives and significatives, as by comparatives. It only needs to be told what is signified by the words of the last verse, namely, that *He shall cut him asunder, and appoint his portion with the hypocrites; there shall be wailing and gnashing of teeth.* "He shall cut him asunder" signifies separation and removal from goods and truths. For they who are in knowledges of good and truth, as are those who are within the church and yet in the life of evil, are said to be cut asunder, when they are removed from those knowledges. For the knowledges of good and truth are separated from them in the other life; and they are kept in evils, and hence also in falsities. The reason is, lest by the knowledges of good and truth they should communicate with heaven, and by evils and the falsities therefrom they should communicate with hell, and thus hang between the two; and lest also they should profane goods and truths, which is done when they are mixed up with falsities and evils. The same is also signified by the Lord's words

to him who hid the talent in the earth — *Take ye away therefore the talent from him, and give it unto him that hath the ten talents; for unto every one that hath shall be given . . . and from him that hath not, even that which he hath shall be taken away* (Matt. xxv. 28, 29); also by what the Lord says in another place in Matthew (chap. xiii. 12;
2 and in Mark iv. 25; and in Luke viii. 18). "And appoint his portion with the hypocrites" signifies his lot, which is his portion, with those who appear outwardly to be in truth as to doctrine and in good as to life, but inwardly believe nothing of truth and will nothing of good, who are the hypocrites. In this manner are they cut asunder. When therefore their externals are taken away from them, as is done with all in the other life, they appear such as they are as to their internals, namely, without faith and charity, of which they have nevertheless made a show, for the purpose of captivating others and gaining from them honors, gain, and reputation. Such are almost all within a vastated church, for they have externals, but no internals. From this comes the inundation of their interiors, described just
3 above (n. 4423). "There shall be wailing and gnashing of teeth" signifies their state in the other life, wailing their state as to evils, and gnashing of teeth their state as to falsities. For teeth in the Word signify the lowest natural things of men — in the genuine sense their truths, and in the opposite sense their falsities. To these the teeth also correspond; and therefore the gnashing of teeth is the collision of falsities with truths. They who are in nothing but natural things, and in these from the fallacies of the senses, and who believe nothing but what they see therefrom, are said to be in the gnashing of teeth, and also in the other life appear to themselves to be so, when they draw conclusions concerning the truths of faith from their fallacies. In a church vastated as to good and truth such persons abound. The like is also signified elsewhere by gnashing of teeth — as in Matthew: *The sons of the king-*

dom shall be cast out into the outer darkness, there shall be the wailing and gnashing of teeth (viii. 12). The sons of the kingdom are those who are in the vastated church; the darkness is falsities (n. 4418); for they are in darkness when they are in the thick cloud mentioned above; the gnashing of teeth is the collision of falsities with truths therein. So also elsewhere (as in Matt. xiii. 42, 50; xxii. 13; xxv. 30: and Luke xiii. 28).

CHAPTER XXXIV.

1. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2. And Shechem the son of Hamor the Hivite, the prince of the land, saw her; and he took her, and lay with her, and forced her.

3. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake to the heart of the damsel.

4. And Shechem said unto Hamor his father, saying, get me this girl to wife.

5. And Jacob heard that he had defiled Dinah his daughter; and his sons were with his cattle in the field; and Jacob held his peace until they came.

6. And Hamor the father of Shechem went out unto Jacob to speak with him.

7. And the sons of Jacob came in from the field when they heard it, and the men were grieved, and they were very angry, because he had wrought folly in Israel, in lying with Jacob's daughter, which ought not to be done.

8. And Hamor spake with them, saying, Shechem my son, his soul longeth for your daughter; give her, I pray, unto him to wife.

9. And make ye marriages with us; give your daughters unto us, and take our daughters unto you.

10. And ye shall dwell with us; and the land shall be before you; dwell ye, and go about trading in it, and get you possession therein.

11. And Shechem said unto her father and unto her brethren, Let me find favor in your eyes, and what ye shall say unto me I will give.

12. Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me; and give me the damsel to wife.

13. And the sons of Jacob answered Shechem and Hamor his father with guile, and spake, because he had defiled Dinah their sister;

14. And they said unto them, We cannot do this thing, to give our sister to a man that hath a foreskin; for that were a reproach unto us.

15. Nevertheless in this will we consent unto you; if ye will be as we are, that every male with you be circumcised;

16. And we will give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

17. But if ye will not hearken unto us to be circumcised, then will we take our daughter, and will go.

18. And their words were good in the eyes of Hamor, and in the eyes of Shechem Hamor's son.

19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was honored above all the house of his father.

20. And Hamor and Shechem his son came unto the gate of their city, and spake unto the men of their city, saying;

21. These men they are peaceable with us, therefore let them dwell in the land, and go about trading in it; and behold, the land is broad in spaces before them; let us

take their daughters to us for wives, and let us give our daughters to them.

22. Nevertheless in this will the men consent unto us to dwell with us, to become one people, that every male be circumcised with us, as they are circumcised.

23. Their acquisition, and that which they have bought, and all their beasts, will they not be ours? only let us consent unto them, and they will dwell with us.

24. And they hearkened unto Hamor and unto Shechem his son, all that went out of the gate of his city; and they circumcised every male, all that went out of the gate of his city.

25. And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each his sword, and came upon the city boldly, and slew every male.

26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went forth.

27. The sons of Jacob came upon those that were pierced, and spoiled the city, because they had defiled their sister.

28. Their flocks and their herds and their asses, and that which was in the city, and that which was in the field, they took;

29. And all their wealth, and all their little ones, and their women, took they captive and spoiled, and all that was in the house.

30. And Jacob said to Simeon and to Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I am men that can be numbered, and they will be gathered together against me, and will smite me, and I shall be destroyed, I and my house.

31. And they said, Shall he make our sister as a harlot?

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4425. The subject here in the internal sense is the posterity of Jacob, that they extinguished all the truth of doctrine which was of the Ancient Church. Hamor and Shechem, together with the people of their city, represent that truth. For the representative of the church with the posterity of Jacob consisted only in externals without internals, but the representative church with the ancients consisted in externals with internals.

INTERNAL SENSE.

4426. Verses 1–4. *And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And Shechem the son of Hamor the Hivite, the prince of the land, saw her; and he took her, and lay with her, and forced her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake to the heart of the damsel. And Shechem said unto Hamor his father, saying, Get me this girl to wife.* "And Dinah went out" signifies affection for all things of faith, and the church therefrom; "the daughter of Leah, which she bare unto Jacob" signifies in externals; "to see the daughters of the land" signifies to become acquainted with affections for truth, and the churches therefrom. "And Shechem saw her" signifies truth; "the son of Hamor the Hivite" signifies from the ancients; "the prince of the land" signifies what is primary among the churches; "and he took her, and lay with her, and forced her" signifies that it could not otherwise be conjoined with affection for the truth signified by the sons of Jacob her brethren. "And his soul clave unto Dinah the daughter of Jacob" signifies strong inclination to conjunction; "and he loved the damsel, and

spake to the heart of the damsel" signifies love. "And Shechem said unto Hamor his father" signifies thought from the truth that was with the ancients; "saying, Get me this girl to wife" signifies that it wished to be conjoined with affection for that truth.

4427. *And Dinah went out.* That this signifies affection for all things of faith, and the church therefrom, is evident from the representation of Dinah, as affection for all truths, and the church therefrom (see n. 3963, 3964); for the twelve sons of Jacob represented all things of faith, and thus all things of the church (n. 2129, 2130, 3858, 3926, 3939). Hence Dinah, who was born after the ten sons of Jacob from Leah and the maidservants, signifies affection for them, and thus the church. For the church is from affection for truth, insomuch that whether you say affection for truth, or the church, it is the same thing, since a man is a church from affection for truth.

4428. *The daughter of Leah, which she bare unto Jacob.* That this signifies in externals, is evident from the representation of Leah, as affection for external truth (see 3793, 3819); and from the representation of Jacob, as in the supreme sense the Lord as to Divine truth of the natural (see n. 3305, 3509, 3525, 3546, 3576, 4234, 4273, 4337); and in a respective sense the external church, or what is the same, the external of the church (n. 3305, 4286). From this it is manifest that the daughter of Leah, which she bare unto Jacob, signifies affection for truth in externals.

4429. *To see the daughters of the land.* That this signifies to become acquainted with affections for truth and the churches therefrom, is evident from the signification of seeing, as becoming acquainted with — as often shown above; from the signification of daughters, as affections, and the churches therefrom (see n. 2362, 3024, 3963); and from the signification of land, here the land of Canaan, as the region where the church is, and hence also the

church itself (n. 662, 1066, 1067, 1262, 1733, 1850, 2117,
2 2118, 2928, 3355, 3705, 3686). What is signified by the things contained in this verse, may be evident from what follows; for the subject is the representative of a church, which was to be instituted among the posterity of Jacob. That this representative could not be instituted among them until they were altogether vastated as to interior truths, that is, until they no longer knew them, may be seen above (n. 4289). These interior truths are all those which are represented and signified by the rituals which were prescribed to them; for all the rituals represented and signified something in the Lord's kingdom in the heavens, and hence something in the Lord's kingdom on earth, that is, in the church. These things which were signified and represented are the interior truths here meant. All and each of the things which were enjoined on the posterity of Jacob, when the representative of a church was instituted among them, as described in the books of Moses, especially in Exodus and Leviticus, were representative and significative of the celestial and spiritual things of the Lord's kingdom, as has been shown in all the explications. All these things were unknown to the posterity of Jacob, because they were of such a nature that if they had known them they would have profaned them (n. 301–303, 2520, 3398, 3479, 3769, 4281, 4293); and therefore they did not come into those representatives until they were altogether vastated as to interiors. For this reason those truths and their extinguishing of them are described in this chapter.
3 The representatives which were prescribed to the posterity of Jacob were not new, but the most of them were such as had been in use before among the ancients; but the ancients did not worship the externals, as did the posterity of Jacob, or the Jews and Israelites, but internals, and through internals they acknowledged the Lord Himself. There were remains of the church from ancient times still in the land of Canaan, especially with those who were called

Hittites and Hivites. Consequently by those nations are represented the truths which were of that church. From these things it may now be evident in some degree what is signified by Dinah, Jacob's daughter born of Leah, going out to see the daughters of the land; for by Dinah is represented the external church, such as was instituted with the posterity of Jacob, and by the daughters of the land are signified the churches among the ancients. That daughters everywhere in the Word, in the internal sense, signify churches, has been shown above (n. 2362, 3024); and that land signifies the tract or nation where the church was, and thus the church (n. 662, 1066, 1067, 1733, 1850, 2117, 2118, 2928, 3355, 3705, 3686).

4430. *And Shechem saw her.* That this signifies truth, is evident from the representation of Shechem, as truth, here the truth of the church from the ancient time. That this is represented by Shechem, is because there were still remains of the church with that nation to which Shechem belonged. That this was among upright nations, is manifest from the sincerity with which Hamor and Shechem spoke to Jacob and his sons (ver. 8–12), and from the condescension that Shechem might take Dinah for a wife (ver. 18–24); for which reason the truth of the church was represented by them. And besides, the city Shechem was Abram's first station when he came from Syria into the land of Canaan (Gen. xii. 6); and now also Jacob's first station in coming from Syria, in which he spread his tent, made booths, and erected an altar (Gen. xxxiii. 17–20). By the journeys or sojournings of Abraham and Jacob were represented progressions into truths of faith and goods of love, which in the supreme sense relate to the Lord, and in the relative sense to the man who is being regenerated by the Lord, as has been shown repeatedly. Hence by the city Shechem was signified the first of light (n. 1440, 1441), and accordingly interior truth, for this is the first of light. But in this chapter in the internal sense the posterity of 2

Jacob are treated of, how they extinguished in themselves this first of light, or this interior truth. In this sense, which is the internal historic sense, the sons of Jacob signify all their posterity; for in the internal sense of the Word only what is of the Lord's kingdom is treated of, and thus what is of His church. The sons of Jacob themselves did not constitute any church, but their posterity, and this only after they had gone out of Egypt, and in fact only
3 after they came into the land of Canaan. Besides, as regards this city named from Shechem, it was anciently called Shalem — as is evident in the foregoing chapter: *Jacob came to Shalem a city of Shechem, which is in the land of Canaan* (xxxiii. 18). That by Shalem is signified tranquillity, and by the city of Shechem interior truths of faith, and that when man comes to those truths he comes into a tranquil state, may be seen above (n. 4393). But the same city was afterward called Shechem, as may be evident in Joshua: *The bones of Joseph, which the sons of Israel brought up out of Egypt, buried they in Shechem, in the portion of the field which Jacob bought of the sons of Hamor the father of Shechem for a hundred kesitah* (xxiv. 32). And in the Book of Judges: Gaal the son of Ebed said to the citizens of Shechem, *Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal, and Zebul his officer? serve ye the men of Hamor the father of Shechem; and why should we*
4 *serve him?* (ix. 28.) The same city was afterward called Sychar, as is manifest in John: Jesus came *to a city of Samaria called Sychar, near to the field which Jacob gave to his son Joseph; and Jacob's spring was there* (iv. 5, 6). That by this city is signified interior truth, is manifest from these passages, and also from others where it is named — as in Hosea: *Gilead is a city of them that work iniquity, it is stained with blood; and as troops of robbers wait for a man, so the company of priests murder in the way toward Shechem, for they have committed lewdness. In the house*

of Israel I have seen a horrible thing (vi. 8–10) — where "they murder in the way toward Shechem" signifies that they extinguish truths even to those that are interior, and thus all that are external. The extinction of interior truth is also signified by Abimelech's destroying that city and sowing it with salt (Judg. ix. 45).

4431. *The son of Hamor the Hivite.* That this signifies from the ancients, is evident from the signification of a son, who here is Shechem, as interior truth, of which just above — a son meaning truth (see n. 489, 491, 533, 1147, 2623, 3373, 4257); and from the representation of Hamor, as the father of that truth, and thus meaning from the ancients; for what interior truth there was in the representatives and rituals, emanated from the church of the ancient time. For this reason Hamor is also named the Hivite; for the Hivite nation was that by which such truth was signified among the ancients, because they had been in such truth from the ancient time, and therefore Hamor is here called the Hivite. For by all the nations in the land of Canaan some good or truth of the church was signified in the ancient time, since the Most Ancient Church, which was celestial, had been there (n. 4116). But afterward those nations, like the rest among whom the church had been, turned away to idolatrous things, and therefore by the same nations idolatries were also signified. But because interior truth was signified by the Hivites from the ancient time, and because they were among the more upright nations, with whom iniquity was not so far consummated, that is, the truth of the church was not so far extinguished as with others, the Gibeonite Hivites were by the Lord's providence preserved, by means of a covenant made with them by Joshua and the princes (Josh. ix. 15). That they were Hivites may be seen in Joshua (ix. 7; xi. 19). From these things it is now manifest whence it comes that interior truth from the ancients is signified by Shechem the son of Hamor the Hivite.

4432. *The prince of the land.* That this signifies what is primary among the churches, is evident from the signification of a prince, as what is primary (see n. 1482, 2089); and from the signification of the land, as the church (see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 3705, 3686).

4433. *And he took her, and lay with her, and forced her.* That this signifies that it could not otherwise be conjoined with affection for the truth signified by the sons of Jacob her brothers, is evident from the signification of taking her, lying with her, and forcing her, as being conjoined, but not in the legitimate manner, which is done by betrothal. That by these words is signified that it could not otherwise be conjoined, may not be evident, unless it is known how the case really is. The interior truth from the ancients, which is signified by Shechem the son of Hamor the Hivite, is that truth which had been the internal of the church with the ancients, and which was thus the internal in their statutes, judgments, and laws — in a word, in their rituals and the like. Those truths were their doctrinals according to which they lived, and indeed were doctrinals of charity; for in the ancient time those who were of the genuine church had no other doctrinals. The same may be called interior truths of faith in respect to doctrine, but goods in respect to life. If any church were instituted with the nation sprung from Jacob, it was necessary that they should be initiated into those truths and goods; for unless there are internals in externals, that is, unless men's thought is upon internals when they are in externals, and unless they are at the same time affected by internals, or at least, unless they are affected by externals for the sake of internals, there is not anything of the church. For internals make the church, because in them is the Lord, inasmuch as in them are spiritual and celestial things from Him.

2 But the nation sprung from Jacob, that is the Israelitish and Jewish nation, could not be initiated into these inter-

nals in a legitimate manner, which is effected by betrothal, for the reason that their external worship did not correspond. For from their fathers, Abraham, Isaac, and Jacob, they received the worship instituted by Eber, which was diverse in its externals from the worship of the Ancient Church, as may be seen above (n. 1238, 1241, 1343, 2180). And because that worship was diverse, the interior truths which were with the ancients could not be conjoined with it in a legitimate manner, which is by betrothal, but in the way here described. From this it may be understood what is meant by saying that it could not otherwise be conjoined with affection for the truth signified by the sons of Jacob, Dinah's brethren. But though the conjunction could be 3
effected in that manner, according to a law known also to the ancients (see Exod. xxii. 15 : Deut. xxii. 28, 29), still that nation was such that they would in no way admit any conjunction of interior truth which was from the ancients with the externals of worship which were with the posterity of Jacob (see n. 4281, 4290, 4293, 4307, 4314, 4316, 4317). For this reason there could not be any church instituted with that nation, but in place of it only the representative of a church (see n. 4281, 4288, 4307). That the nation was of such a quality that they not only could not receive interior truths, but also altogether extinguished them in themselves, is here represented by the sons of Jacob answering Shechem and Hamor in fraud (ver. 13) ; and then by Simeon and Levi smiting the city with the edge of the sword, and killing Shechem and Hamor (ver. 25, 26) ; and by the rest of the sons coming upon those that were pierced through, and spoiling the city, and carrying away the flocks, the herds, and whatever was in the city, in the field, and in the house (ver. 27–29). From this it is manifest what is signified by the prophecy of Jacob, then Israel: *Simeon and Levi are brethren, weapons of violence are their swords; let not my soul come into their secret, let not my glory be united to their assembly; for in their anger they*

slew a man, and in their good pleasure they houghed an ox. Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel (xlix. 5–7).

4434. *And his soul clave unto Dinah.* That this signifies strong inclination to conjunction, is evident from the signification of his soul cleaving, as strong inclination. That it is to conjunction is manifest, because the things which belong to marriage love in the internal sense involve spiritual conjunction, which is of truth with good, and of good with truth. The reason that the things which relate to marriage love involve that conjunction in the internal sense, is that marriage love derives its origin from the marriage of truth and good, and of good and truth (n. 2618, 2727–2729, 2737, 2803, 3132). Hence also the adulterations of good are meant by adulteries, and the falsifications of truth by whoredoms, in the Word (n. 2466, 2729, 2750, 3399). From these things it may be evident that by all that is related of Shechem and of Dinah in this chapter, nothing else is meant in the internal sense than the conjunction of the truth represented by Shechem with the affection for truth represented by Dinah; and thus that by the words, "his soul clave unto Dinah," is signified strong
2 inclination to conjunction. As in the whole of this chapter marriage love toward Dinah is treated of, and how Shechem sought her to wife, and as by what belongs to marriage love spiritual conjunction is signified, it is well to confirm from the Word that marriages and what belongs to them involve nothing else. In John: *Let us be glad and rejoice, and let us give the glory unto Him; for the marriage of the Lamb is come, and His wife hath made herself ready. . . . Blessed are they which are called unto the marriage supper of the Lamb* (Apoc. xix. 7, 9). In the same: *I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And . . . one of the seven angels*

. . . *spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a mountain great and high, and showed me the great city, the holy Jerusalem, coming down out of heaven from God* (Apoc. xxi. 2, 9, 10). Here it is plainly manifest that by betrothing and marrying, nothing else is signified than the Lord's conjunction with the church, and this by means of truth and good; for the holy city, New Jerusalem, is nothing else than the church. That a city is the truth of the church may be seen above (n. 402, 2268, 2449, 2451, 2712, 2943, 3216); and that Jerusalem is the spiritual church (n. 402, 2117, 3654). In Malachi: *Judah* 3
hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem; for Judah hath profaned the holiness of Jehovah, in that he hath loved and hath married the daughter of a strange god. Jehovah hath borne witness between thee and the wife of thy youth, against whom thou hast dealt treacherously (ii. 11, 14) — where to love and marry the daughter of a strange god, is to conjoin one's self with falsity, instead of truth, which is the wife of youth. In Ezekiel: *Thou hast taken thy sons and thy* 4
daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Was there little of thy whoredoms? . . . Thou art thy mother's daughter, that loatheth her husband and her sons; and thou art the sister of thy sisters, which loathed their husbands and their sons (xvi. 20, 45). Here the abominations of Jerusalem are treated of, which because they were from evils and falsities, are described in that chapter by such things as are contrary to marriages, namely, adulteries and whoredoms. The husbands whom they loathed are goods, the sons truths, and the daughters affections therefor. In Isaiah: *Sing, O* 5
barren, that did not bear, break forth into singing and cry aloud, that did not travail with child, for more are the sons of the desolate than the sons of the married wife. . . . The reproach of thy widowhood shalt thou remember no

more. For thy Maker is thy husband, Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth is He called. For Jehovah hath called thee as a wife forsaken and grieved in spirit, and a wife of youth when she is cast off, said thy God. All thy sons shall be taught of Jehovah, and great shall be the peace of thy sons (liv. 1, 5, 6, 13). Because by marriage is signified the conjunction of truth and good and of good and truth, it may be evident what is signified by husband and wife, by sons and daughters, by widows, by the cast off, and by bringing forth, travailing with child, being desolate, and being barren; for these things relate to marriage. What each signifies in the spiritual sense has been fre-
6 quently shown in the explications. In the same: *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest. . . . Thou shalt no more be termed forsaken . . . but thy land shall be called Married; for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and with the joy of the bridegroom over the bride shall thy God rejoice over thee* (lxii. 1, 4, 5). He who knows nothing of the internal sense of the Word, may think that such things in the Word are only comparisons, like many expressions in common speech; and that it is from this that the church is compared to a daughter, a virgin, and a wife, and thus what is of faith and charity to what is of marriage. But in the Word all things are representative of spiritual and heavenly things, and are real correspondences; for the Word has come down from heaven, and because it has come down therefrom, it is in its origin the Divine celestial and spiritual, to which those things which are in the sense of the letter correspond. It is from this that things relating to the heavenly marriage, which is the conjunction of good and truth, fall into such as correspond, and thus into those that relate to marriages on
7 earth. It is from this also that the Lord likened the king-

dom of the heavens, that is, His kingdom in heaven, and His kingdom on earth, which is the church, to a man, *a king, who made a marriage feast for his son,* and bade many to it (Matt. xxii. 2–14) ; and also to *ten virgins, who took their lamps, and went forth to meet the Bridegroom* (Matt. xxv. 1–13). And the Lord likewise called those who are of the church sons of the bride-chamber: *Jesus said . . . Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then will they fast* (Matt. ix. 15). From this also af- 8
fection for good and affection for truth are called the joy and gladness of the bridegroom and bride, because heavenly joy is from and in those affections — as in Isaiah: *Thy sons shall marry thee, and with the joy of the bridegroom over the bride, shall Jehovah thy God rejoice over thee* (lxii. 5). In Jeremiah: *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to Jehovah . . . for Jehovah is good* (xxxiii. 11). Again: *I will cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a waste* (vii. 34 ; xvi. 9 ; xxv. 10). And in John: *The light of a lamp shall shine no more at all* in Babylon, *and the voice of the bridegroom and of the bride shall be heard no more at all* in her (Apoc. xviii. 23). Since marriages on earth by true marriage love correspond 9
to the heavenly marriage, which is of good and truth, for this reason the laws given in the Word respecting betrothals and marriages correspond entirely to the spiritual laws of the heavenly marriage, as that they should take only one wife (Mark x. 2–8: Luke xvi. 18). For it is so in the heavenly marriage, that is, good cannot be conjoined except to its own truth, and truth to its own good. If conjoined to any other truth than its own, good would in no wise sub-

sist, but would be distracted and thus perish. In the spiritual church the wife represents good and the man represents truth, but in the celestial church the husband represents good and the wife truth; and what is an arcanum, they not only represent them, but also actually correspond to them. The laws also which were given in the Old Testament concerning marriages, have correspondence in like manner with the laws of the heavenly marriage — as those in Exodus xxi. 7–11; xxii. 15, 16; xxxiv. 16: Num. xxxvi. 6: Deut. vii. 3, 4; xxii. 28, 29, and also those respecting the forbidden degrees (Lev. xviii. 6–20); which will by the Divine mercy of the Lord be treated of separately elsewhere. That the degrees and laws of marriages derive their origin from the laws of truth and good, which are those of the heavenly marriage, and have relation to them, is manifest in Ezekiel: The Levite priests *shall not take for their wives a widow nor her that is put away, but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest* (xliv. 22). Here the holy city New Jerusalem and the heavenly Canaan are treated of, and that these are the Lord's kingdom and His church is evident. Accordingly by Levites are not signified Levites, nor by a widow and her that is put away a widow and one that is put away, but the things to which these correspond.

4435. *And he loved the damsel, and spake to the heart of the damsel.* That this signifies love, is evident without explanation.

4436. *And Shechem said unto Hamor his father.* That this signifies thought from the truth that was with the ancients, is evident from the signification of saying, in the historical parts of the Word, as perception and thought therefrom (see n. 3395); and from the representation of Shechem the son of Hamor, as the truth that was with the ancients (n. 4430, 4431). From this it is manifest that Shechem's saying unto Hamor his father, means thought from the truth that was with the ancients.

4437. *Saying, Get me this girl to wife.* That this signifies that it wished to be conjoined with affection for that truth, is evident from the signification of a girl, here Dinah, as affection for the truth signified by the sons of Jacob her brothers (see n. 4427, 4433); and from the signification of taking to wife, as being conjoined (n. 4434).

4438. Verses 5–7. *And Jacob heard that he had defiled Dinah his daughter; and his sons were with his cattle in the field; and Jacob held his peace until they came. And Hamor the father of Shechem went out unto Jacob to speak with him. And the sons of Jacob came in from the field when they heard it, and the men were grieved, and they were very angry, because he had wrought folly in Israel, in lying with Jacob's daughter, which ought not to be done.* "And Jacob heard that he had defiled Dinah his daughter" signifies conjunction not legitimate; Jacob is here the external Ancient Church; "and his sons were with his cattle in the field" signifies his posterity, that they were in their religion; "and Jacob held his peace until they came" signifies consultation from the truths of faith which he and his posterity had. "And Hamor the father of Shechem went out unto Jacob to speak with him" signifies consultation respecting the truth of that church. "And the sons of Jacob came in from the field" signifies that they consulted from their religion; "and the men were grieved, and they were very angry" signifies that they were in evil against the truth of the church with the ancients; "because he had wrought folly in Israel, in lying with Jacob's daughter, which ought not to be done" signifies a conjunction unlawful in their eyes, as contrary to the truth which they had.

4439. *And Jacob heard that he had defiled Dinah his daughter.* That this signifies conjunction not legitimate, namely, with affection for the truth which was of the external church here represented by Jacob, is evident from the signification of defiling, as conjunction not legitimate; for by marriages is signified conjunction that is legitimate (see

n. 4434) ; hence by their defilement is signified conjunction not legitimate (n. 4433) ; from the representation of Dinah, as affection for all things of faith, and the church therefrom (n. 4427) ; and from the representation of Jacob, who is here the external Ancient Church. That the external Ancient Church is here signified by Jacob, is because that church was to be instituted among his posterity, and would have been instituted if his posterity had received the interior truths which were with the ancients. That this church is here represented by Jacob is manifest also from the series in this chapter, for he was not in counsel with his sons, in their smiting the city and killing Hamor and Shechem. Wherefore also he said to Simeon and Levi, *Ye have troubled me to make me to stink among the inhabitants of the land* (ver. 30) ; and in his prophecy before his death, *Let not my soul come into their secret, to their assembly let not my glory be united; for in their anger they slew a man, and in their good pleasure they houghed an ox* (Gen. xlix. 6). Moreover in very many passages in the Word the external Ancient Church is represented by Jacob (n. 422, 4286). The reason for Jacob's representing this church is that in the supreme sense he represents the Lord's Divine natural, to which the external church corresponds. But by his sons are signified his posterity, who extinguished in themselves the truth that was with the ancients, and thus destroyed that which was of the church, only its representative thus remaining with them (see n. 4281, 4288, 4289, 4303).

4440. *And his sons were with his cattle in the field.* That this signifies his posterity, that they were in their own religion, is evident from the signification of his sons, as his posterity ; from the signification of cattle, as external truths (see n. 1435, 4391) ; and from the signification of a field, as the church (n. 2971, 3766). Hence by his sons being with his cattle in the field, is signified that they were in their own religion ; for such of a church as was with them

is to be called a religion [*religiosum*], inasmuch as it was external worship without internal.

4441. *And Jacob held his peace until they came.* That this signifies consultation from the truths of faith which he and his posterity had, is evident from the signification of holding one's peace, as thinking and tacitly consulting; and from the signification of until they came, that is, the sons, as doing this from the truths of faith which he and his posterity had. That sons denote truths may be seen above (n. 489, 491, 533, 1147, 2623, 3373, 4257). As the consultation was made with the sons, thus with the truths which are signified by the sons of Jacob, it was accordingly from the truths which he and his posterity had.

4442. *And Hamor the father of Shechem went out unto Jacob to speak with him.* That this signifies consultation respecting the truth of that church, is evident from the representation of Hamor the father of Shechem, as the truth of the ancients (see n. 4430, 4431); from the representation of Jacob, as the external Ancient Church (n. 4439); and from the signification of speaking with him, as consulting. Hence by these words is signified consultation concerning the truth of that church. He who does not know 2
that names in the Word signify things, will wonder that by these words, "Hamor the father of Shechem went out unto Jacob to speak with him," is signified consultation of the truth of the church that was with the ancients with the truth that was according to the Ancient Church about to be established anew with the posterity of Jacob. But he will not wonder who knows that such is the nature of the internal sense of the Word; nor will they indeed who have learned from the books of the ancients their manner of writing; for it was common with them to introduce things as if speaking together — as wisdom, intelligence, knowledges, and the like; and to give them names by which such things were signified. The gods and demigods of the ancients were nothing else, and also the personages which

they devised, in order to present their subjects in historical
3 series. The sages of old derived this custom from the Ancient Church, which was spread over much of the Asiatic world (n. 1238, 2385); for they who were of the Ancient Church made presentation of sacred things by representatives and significatives. But the Ancient Church received this from the mouth of the Most Ancient people, who were before the flood (n. 920, 1409, 1977, 2896, 2897); and these from heaven, since they had communication with heaven (n. 784, 1114–1125); for the first heaven, which is the lowest of the three, is in such representatives and significatives. This is the reason that the Word was written in such a style. But the Word has this peculiarity over the writings of the ancients, that each of the subjects in a continuous series represents the heavenly and spiritual things of the Lord's kingdom, and in the supreme sense the Lord Himself; and even the histories themselves are of the same character; and what is more, they are real correspondences, and these continuous through the three heavens from the Lord.

4443. *And the sons of Jacob came in from the field.* That this signifies that they consulted from their religion, is evident from the signification of the sons of Jacob, as the nation which was from them, with which a representative of a church was instituted; and from the signification of a field, as a religion (see n. 4440). That coming from it means consultation from it, follows from the series, as also from this, that it is their religion of which their coming is predicated.

4444. *When they heard it, and the men were grieved, and they were very angry.* That this signifies that they were in evil against the truth of the church with the ancients, is evident from the signification here of being grieved and very angry, as being in evil. That it was against the truth of the church with the ancients, follows, because it was against Shechem the son of Hamor, by whom is signified

the truth with the ancients, as was said above (n. 4430, 4431). That they were in evil is manifest from what follows, namely, that they spoke with guile (ver. 13), and then, after Shechem and Hamor had complied with their demands, they slew them (ver. 26–29). Thus by being grieved and very angry is here signified that they were in evil. It appears as if it were zeal because he lay with their sister, according to the words which presently follow — because he had wrought folly in Israel in lying with Jacob's daughter, which ought not to be done; and at the end of the chapter, they said, Shall he make our sister as a harlot (ver. 31)? But it was not zeal; for zeal cannot be given at all with one who is in evil, but only with him who is in good, inasmuch as zeal has good in it (n. 4164). The 2
religion which was with their posterity had indeed good in it, for all and each of the things therein represented heavenly and spiritual things of the Lord's kingdom; but as regards those who were in it, it had nothing of good, for they were only in its externals without the internals, as shown above. It was with it as with the religion of that nation in which they are at this day. They acknowledge Moses and the prophets, and thus the Word. This is holy in itself, but as regards them it is not holy, for in everything therein they regard themselves, and thus they make the Word worldly, yea, earthly; for that there is anything heavenly in it, they do not know, nor indeed do they care. They who are in such a state cannot be in good when in their religion, but in evil, for nothing heavenly flows in, inasmuch as they extinguish it in themselves. It was accord- 3
ing to a law known also in the Ancient Church, that he who forced a virgin should give dowry and take her for his wife, as thus stated in Moses: *If a man entice a virgin, that is not betrothed, and lie with her, he shall endow her with a dowry to be his wife. If refusing her father refuse to give her unto him, he shall pay silver, according to the dowry of virgins* (Exod. xxii. 15, 16). And again: *If a*

man find a damsel that is a virgin, that is not betrothed, and lay hold on her, and lie with her, and they be found there, the man that lay with her shall give unto the damsel's father fifty pieces of silver, and she shall be his wife, because he forced her; and he may not put her away all his days (Deut. xxii. 28, 29). That this same law was known to the ancients, is plainly manifest from the words of Shechem to the damsel's father and brothers: *Shechem said unto her father and unto her brethren, Let me find favor in your eyes, and what ye shall say unto me, I will give. Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me; and give me the damsel to wife* (ver. 11, 12); and because Shechem wished to fulfil the law, and the brothers of Dinah consented, if he would become as they were, by circumcising every male — according to the words which follow: *Nevertheless in this will we consent unto you; if ye will be as we are, that every male with you be circumcised; and we will give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people* (ver. 15, 16). From this it is manifest that they did not act from the law, thus not from good, but contrary to the law, and
4 consequently from evil. It was indeed according to their law, that they should not enter into marriages with the nations — as in Moses: *Lest . . . thou take of their daughters unto thy sons, and their daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods* (Exod. xxxiv. 16). And again: *Thou shalt not make marriages with* the nations; *thy daughter thou shalt not give unto his son, and his daughter thou shalt not take unto thy son. For he will turn away thy son from following me, that they may serve other gods* (Deut. vii. 3, 4). But this law was given in regard to idolatrous nations, lest by marriages with them they should turn away from truly representative worship to idolatrous worship; for when they became idolaters, they could no longer represent the heav-

enly and spiritual things of the Lord's kingdom, but their opposites, such as are infernal; since in fact they then called forth from hell a certain devil whom they worshipped, and to whom they applied the Divine representatives. Wherefore it is said, *lest they commit whoredom after their gods*. The law was given also for the reason that by the nations were signified evils and falsities, with which the goods and truths represented by the posterity of Jacob should not be mixed up; and thus diabolical and infernal things should not be mixed with heavenly and spiritual things (see n. 3024 at the end). But it was never forbid- 5
den to contract marriages with the nations who accepted their worship, and who after they were circumcised acknowledged Jehovah. These they called sojourners sojourning with them, who are thus spoken of in Moses: *If a sojourner shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land. . . . One law shall be to him that is homeborn and unto the sojourner that sojourneth among you* (Exod. xii. 48, 49). And again: *When a sojourner shall sojourn among you, and will keep the passover unto Jehovah, according to the statute of the passover, and according to the judgment* thereof, so shall he do; ye shall have one statute both for the sojourner and for him that is born in the land* (Num. ix. 14). They were called sojourners sojourning among them and with them, because to sojourn signified to be instructed; and thus a sojourner signified those who suffered themselves to be instructed in their statutes and doctrines. That to sojourn and a sojourner have this signification may be seen above (n. 1463, 2025, 3672). In the same: *If a sojourner shall sojourn with you . . . and will offer an offering made by fire of an odor of rest unto Jehovah, as ye do, so he shall do. For*

**Statuta;* but usually *judicium*, as in the passages below from Numbers xv. and Leviticus xxiv.

the assembly, there shall be one statute for you and for the sojourner that sojourneth, a statute forever throughout your generations: as ye are, so shall the sojourner be before Jehovah. One law and one judgment shall be for you and for the sojourner that sojourneth with you (Num. xv. 14–16). And again: *The sojourner that sojourneth with you shall be unto you as the homeborn among you* (Lev. xix. 34). *Ye shall have one judgment, as well for the sojourner*
6 *as for the homeborn* (xxiv. 22). That this statute was known not only to Jacob and his sons, but also to Shechem and Hamor, is manifest from their words; for the statutes, judgments, and laws which were given to the Israelitish and Jewish nation were not new, but such as had been previously in the Ancient Church, and in the second Ancient Church, which was called the Hebrew from Eber, as has been often shown. That this law was therefore known, is manifest from the words of Jacob's sons — the sons of Jacob said to Hamor and Shechem, *We cannot do this thing, to give our sister to a man that hath a foreskin, for that were a reproach unto us; nevertheless in this will we consent unto you, if ye will be as we are, that every male with you be circumcised; and we will give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people* (ver. 14–16); and not only from the words of Hamor and Shechem, that they consented, but also from their causing themselves and every male of their city to be circumcised
7 (ver. 18–24). It is manifest from this, that Shechem became a sojourner such as is spoken of in the law, and thus could take the daughter of Jacob to wife, and thus that slaying them was a wicked deed, as Jacob also testified before his death (Gen. xlix. 5–7). That not only Judah, but also Moses, as also the kings of the Jews and the Israelites, and also many of the people, took wives from the nations, is evident from the history related in the Word; and that these wives received their statutes, judgments, and laws,

and were acknowledged as sojourners, is not to be doubted.

4445. *Because he had wrought folly in Israel, in lying with Jacob's daughter, which ought not to be done.* That this signifies a conjunction unlawful in their eyes, as contrary to the truth which they had, is evident from the signification of working folly in lying with Jacob's daughter, as unlawful conjunction. That to lie with her, and thus defile her, is conjunction not legitimate, may be seen above (n. 4439). It is said, in Israel, because by Israel is signified the internal of the church; and it is then said Jacob's daughter, because by Jacob is signified the external of the church. That Israel is the internal of the church and Jacob the external, may be seen above (n. 4286, 4292, 4439). That although lawful it appeared in their eyes unlawful, may be evident from what has been said and shown just above (n. 4444), and in other places.

4446. Verses 8–12. *And Hamor spake with them, saying, Shechem my son, his soul longeth for your daughter; give her, I pray, unto him to wife. And make ye marriages with us; give your daughters unto us, and take our daughters unto you. And ye shall dwell with us; and the land shall be before you; dwell ye, and go about trading in it, and get you possession therein. And Shechem said unto her father and unto her brethren, Let me find favor in your eyes, and what ye shall say unto me I will give. Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me; and give me the damsel to wife.* "And Hamor spake with them, saying" signifies the good of the church with the ancients; "Shechem my son" signifies the truth therefrom; "his soul longeth for your daughter; give her, I pray, unto him to wife" signifies desire for conjunction with this new church, which appears in outward form like the Ancient. "And make ye marriages with us; give your daughters unto us, and take our daughters unto you" signifies union of goods and truths. "And ye shall dwell with us" signifies life;

"and the land shall be before you; dwell ye" signifies the church which would be one; "and go about trading in it, and get you possession therein" signifies doctrinal tenets from what is general which would agree together. "And Shechem said unto her father and unto her brethren" signifies consultation of truth from the ancient Divine stock with the good and truth of this religion; "Let me find favor in your eyes, and what ye shall say unto me I will give" signifies that if they had a like mind on their part there would be on his. "Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me" signifies that he will accept the things that are with them, and will make them his own; "and give me the damsel to wife" signifies if only there be conjunction.

4447. *And Hamor spake with them, saying.* That this signifies the good of the church that was with the ancients, is evident from the representation of Hamor, as from the ancients (see n. 4431), that is, the good of the church from them. For the good of the church is a father, and the truth from it, which here is Shechem, is a son; and hence also by father in the Word is signified good, and by son truth. It is here said, the good of the church that was with the ancients, but not the good of the Ancient Church; and this for the reason that by the church that was with the ancients is meant the church derived from the Most Ancient Church, which was before the flood; and by the Ancient Church is meant the church which was after the flood. These two churches have been often mentioned in what goes before, and it has been shown that the Most Ancient Church, which was before the flood, was celestial, but the Ancient Church, which was after the flood, was spiritual; and the difference between them has been described.

2 The remains of the Most Ancient Church, which was celestial, were still in the land of Canaan, and especially with those there who were called Hittites and Hivites. That they were not found elsewhere, was because the Most An-

cient Church, which was called Man or Adam (n. 478, 479), was in the land of Canaan, consequently the garden of Eden was there, by which was signified the intelligence and wisdom of the men of that church (n. 100, 1588), and by the trees in it their perception (n. 103, 2163, 2722, 2972). And because intelligence and wisdom were signified by that garden or paradise, the church itself was also meant by it; and because the church was meant, so also was heaven; and because heaven, so also in the supreme sense the Lord. From this it comes that the land of Canaan in the supreme sense likewise signifies the Lord, in the respective sense heaven and also the church, and in the particular sense the man of the church (n. 1413, 1437, 1607, 3038, 3481, 3705). And it is also from this, that land [or earth] named simply in the Word has a like signification (n. 566, 662, 1066, 1067, 1413, 1607, 3355); and that a new heaven and a new earth are a new church as to its internal and its external (n. 1733, 1850, 2117, 2118, 3355). That the Most Ancient Church was in the land of Canaan may be seen above (n. 567); and that from this the places there became representative, and for that reason Abram was commanded to go there, and also the land was given to his posterity sprung from Jacob — in order that the representatives of the places might be retained, according to which the Word should be written (n. 3686). And from the same cause all the places there, as also the mountains and the rivers, and all the borders round about, became representative (n. 1585, 1866, 4240). From these 3
things it is manifest what is here meant by the church that was with the ancients, namely, remains from the Most Ancient Church. And because these remains were with the Hittites and the Hivites, for that reason also Abraham, Isaac, and Jacob, together with their wives, obtained a place of burial with the Hittites in their land (Gen. xxiii. 1–20; xlix. 29–32; l. 13); and Joseph with the Hivites (Josh. xxiv. 32). Hamor the father of Shechem repre-

sented the remains of that Church, for which reason the good of the church that was with the ancients is signified by him, and consequently the origin of interior truth from a Divine stock (n. 4399). What the distinction is between the Most Ancient Church which was before the flood, and the Ancient Church which was after the flood, may be seen above (n. 597, 607, 608, 640, 641, 765, 784, 895, 920, 1114–1128, 1238, 1327, 2896, 2897).

4448. *Shechem my son.* That this signifies truth therefrom, is evident from the representation of Shechem, as interior truth (see n. 4430), and thus truth therefrom, namely, from the good which is Hamor (n. 4447); for all the truth of the church is from its good — from no other source does truth ever exist. This truth, which is represented by Shechem, is called interior truth, and is in its essence nothing else than the good of charity. For the Most Ancient Church, as being celestial, was in the good of love to the Lord, and thence in the perception of all truth; since the men of that church were almost as the angels, and had also communication with them, from which was their perception. Wherefore they never reasoned concerning any truth of faith, but said, because they perceived from heaven, that it was so; and this so far that they were not even willing to name faith, but charity in its stead (see n. 202, 337, 2715, 2718, 3246). For this reason by interior truth is here meant the good of charity. That with Hamor the Hivite and his son Shechem there were the re-
2 mains of that church, was shown just above (n. 4447). It was otherwise with the Ancient Church, which was spiritual. This was not in love to the Lord, as the Most Ancient was, but in charity toward the neighbor; and they were not able to attain to charity, except through the truth of faith, of which they had no perception, as the Most Ancient Church had, and they therefore then began to investigate respecting truth, whether it were so. Concerning the difference between the celestial who had perception, and

the spiritual who had it not, see above (n. 2088, 2669, 2708, 2715, 3235, 3240, 3246, 3887).

4449. *His soul longeth for your daughter; give her, I pray, unto him to wife.* That by this is signified desire for conjunction with this new church, which appears in outward form like the Ancient, is evident from the signification of the soul longing for, as desire; from the representation of Dinah, who is here the daughter, as affection for truth, consequently the church, since the church is a church from affection for truth, and this is here meant by that new church; and from the signification of giving her to wife, as conjunction (see n. 4434). As regards the new church 2
which was instituted with the posterity of Jacob, appearing in outward form like the Ancient, it is to be known that the statutes, judgments, and laws which were commanded the Israelitish and Jewish nation through Moses, were not alien from the statutes, judgments, and laws which existed in the Ancient Church — as those relating to betrothals and marriages, to servants, to the animals which were good to be eaten and those which were not, to cleansings, festivals, the tabernacles, the perpetual fire, and many other things; as also those concerning altars, burnt-offerings, sacrifices, and libations, which were received in the second Ancient Church, which was from Eber. That these were known before they were commanded that nation, is plainly manifest from the historicals of the Word — as for example the altars, burnt- 3
offerings, and sacrifices. It is said of Balaam that he ordered seven altars to be built, and burnt-offerings and sacrifices of bullocks and rams to be offered upon them (Num. xxiii. 1, 2, 14, 15, 29). And it is related moreover of the nations in many places that their altars were destroyed, and also of the prophets of Baal whom Elijah slew, that they sacrificed. From this it may be evident that the sacrifices commanded to the people of Jacob were not new, and so neither were the rest of their statutes, judgments, and laws. But because these things had become idolatrous among

the nations, especially by reason that by such things they worshipped some profane god, and thus turned away what represented Divine things to infernal things, besides superadding many more, therefore in order that the representative worship which was of the Ancient Church might be restored, the same things were repeated. From this it may be evident that this new church, which was instituted with the posterity of Jacob, appeared in outward form like to the Ancient.

4450. *And make ye marriages with us; give your daughters unto us, and take our daughters unto you.* That this signifies union of goods and truths, is evident from the signification of making marriages, as union (see n. 4434); and from the signification of daughters, as affections, and thus goods (n. 489–491, 2362, 3963). That the union is with truths, is signified by giving unto us, and taking unto you; for by Shechem and by the sons of Jacob are signified truths, as has been shown. From this it is manifest that by these words is signified the union of goods and truths, that is, that this new church would by the union be like the Ancient, not only in external, but also in internal form.

4451. *And ye shall dwell with us.* That this signifies life, is evident from the signification of dwelling, as living (see n. 1293, 3384, 3613). Thus to dwell with us is to live together, and to make one church.

4452. *And the land shall be before you; dwell ye.* That this signifies the church which would be one, is evident from the signification of land, as the church (see n. 566, 662, 1066, 1067, 1413, 1607, 3355, 4447); and from the signification of dwelling with us, as living together (see just above, n. 4451); thus that the church should be one.

4453. *And go about trading in it, and get you possession therein.* That this signifies doctrinal tenets from what is general, that they would accord together, is evident from the signification of trading, as procuring knowledges to

one's self, and also communicating them (see n. 2967) — hence to go about trading in the land means to enter into the knowledges of good and truth which are signified by Shechem the son of Hamor and by his city; and from the signification of getting possession therein, as making one, and thus according together, for they who possess a land together, make one and accord together. That to trade is to procure knowledges, and also to communicate them, is because in heaven, where the Word is perceived according to its internal sense, there is no trading, for there is no gold nor silver, nor any such things as are traded with in the world. When therefore trading is read of in the Word, it is understood in a spiritual sense, and that is perceived which corresponds to trading. In general this is procuring and communicating knowledges, and in particular of that which is named. Thus, if gold is named, the good of love and wisdom is understood (n. 113, 1551, 1552); if silver, the truth which is of intelligence and faith (n. 1551, 2048, 2954); if sheep, rams, kids, or lambs, in which they traded in ancient times, such things are understood as sheep, rams, kids, and lambs signify, and so on. As in Ezekiel: *Say* 2 *unto Tyre, O thou that dwellest at the entrances of the sea, which art the trader of the peoples unto many isles. . . . Tarshish was thy merchant by reason of the multitude of all kinds of riches, in silver, iron, tin, and lead; they furnished thy fairs. Javan, Tubal, and Meshech, they were thy traders in the soul of man, and in vessels of brass they furnished thy commerce. . . . The sons of Dedan were thy traders; many isles were the mart of thine hand. . . . Syria was thy merchant in the multitude of thy handyworks. Judah and the land of Israel, they were thy traders; in wheat, minnith, and pannag, and honey and oil, and balm, they furnished thy commerce. Damascus was thy merchant in the multitude of thy handyworks, by reason of the multitude of all kinds of riches, in the wine of Helbon and white wool.* Dan also and Javan furnished yarn in*

* The Latin has *Heshbon and wool of Zachar.*

thy fairs. . . . Dedan was thy trader in flowing garments for riding. The Arabian and all the princes of Kedar, they were the merchants of thy hand; in lambs and rams and he-goats, in these were they thy merchants. The traders of Sheba and Raamah, they were thy traders in the chief of all spices; and with every precious stone and gold, they furnished thy tradings. Haran and Canneh and Eden, the traders of Sheba, Asshur, and Chilmad, they were thy traders. These were thy traders in perfect things, in bales of blue, and broidered work, and in chests of rich apparel, with cords tied, and made of cedar, among thy merchandise. . . . And thou wast replenished, and made very
3 *glorious in the heart of the seas* (xxvii. 1–26). From this and many other passages in the Word it appears that tradings, commerce, traffic, and wares, are nothing else than things that relate to the knowledges of good and truth. For what has the prophetic Word to do with the tradings of Tyre, unless things spiritual and celestial are signified by them? And because it is so, it may be manifestly evident not only that by the wares are other things signified, but also that by the nations there named are signified those with whom such things were; and that it cannot be known what they signify, except from the internal sense — as what is signified by Tarshish, Javan, Tubal, Meshech, the sons of Dedan, Syria, Judah, Israel, Dan, Javan, Dedan, the Arabian, Sheba, Raamah, Haran, Canneh, Eden, Assyria, Chilmad; and also by their wares, as silver, iron, tin, lead, vessels of brass, wheat, minnith, pannag, honey, oil, balm, wine of Helbon, white wool, yarn, flowing garments for riding; lambs, rams, he-goats, spices, precious stones, gold, bales of blue, broidered work, cords tied, and cedar. By these and such like things are signified goods and truths belonging to the church and to the Lord's kingdom, and the knowledges of them. It is for this reason that Tyre is here treated of, because by Tyre are signified knowledges (n. 1201). And because such wares, or goods and truths,

are in the church and the Lord's kingdom, the land of Canaan also, by which the Lord's church and kingdom are signified, from the most ancient time had its name from wares or merchandise, that being the meaning of Canaan in the original language. From this it may now be manifest what is signified by going about the land trading.

4454. *And Shechem said unto her father and unto her brethren.* That this signifies consultation of truth from the ancient Divine stock with the good and truth of this religion, is evident from the signification of saying, as here consulting; from the representation of Shechem, as truth from the ancient Divine stock (see above, n. 4447); from the signification of a father, who here is Jacob, as the good of truth (n. 4273, 4337); and from the signification of brethren, who here are the sons of Jacob, as truths — of which above. That Shechem is truth from the ancient Divine stock, is manifest from what was adduced above (see n. 4447); for Hamor the Hivite, together with his nation and family, was in the land of Canaan, among the remains of the Most Ancient Church, which was celestial. That church, above all churches in the whole world, was from the Divine; for it was in the good of love to the Lord. Their voluntary and their intellectual made one, and thus one mind, for which reason they had perception of truth from good; for the Lord flowed in by an internal way into the good of their will, and through this into the good of their understanding, or into their truth. For this reason that church was above others called Man (n. 477–479), and also the likeness of God (n. 51, 473, 1013). From this it is manifest why Hamor and Shechem are said to be from the ancient Divine stock (see also n. 4399). That the Most Ancient Church, which was called Man, or by the Hebrew word Adam, was in the land of Canaan — as stated above, n. 4447 — is plainly manifest from their posterity, who were called Nephilim (Gen. vi. 4), and who were said in the Book of Numbers to be in the land of Canaan (xiii. 33;

see n. 581). But at that time all the land from the river of Egypt to the river Euphrates was called the land of Canaan (Gen. xv. 18).

4455. *Let me find favor in your eyes, and what ye shall say unto me I will give.* That this signifies that if they had a like mind on their part there would be on his, is evident from the signification of finding favor in any one's eyes, as an expression involving strong inclination (see n. 3980) — here a strong inclination to this, that he would give whatever they should say to him. That by these words is signified that there would be a like mind on his part if there was on their part, is manifest from the series in the internal sense; for to give what they say is in that sense to make one with them as to truth and good.

4456. *Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me.* That this signifies that he will accept the things that are with them, and will make them his own, that is, the external things of the church which are theirs with the internal things which are his, and thus together they will constitute one church, is evident from the signification of giving according as ye shall say, as making one with them as to truth and good (see just above, n. 4455). The dowry itself and the gift, which he said they should multiply upon him, signify agreement into one; for the dowry which was given to the virgin to be betrothed, was a testimonial that there was agreement on both sides. He tells them to multiply dowry and gift upon him exceedingly, and thus beyond the statute, which was fifty pieces of silver, for the reason that he lay with her before he accepted their religion, and therefore it was on the part of Jacob to consent or refuse, according to the law known also to the ancients (Exod. xxii. 15, 16); and especially because there was a desire for conjunction, namely, of interior truth, which is Shechem, with affection for exterior truth, which is Dinah. The dowry was a testimonial of consent, and thus a confirmation of initiation, because

to pay or give silver was a sign that the thing was one's own, and thus that the virgin was his; and to accept it was the return; thus the bride was the bridegroom's, and the bridegroom the bride's.

4457. *And give me the damsel to wife.* That this signifies if only there is conjunction, is evident from the signification of giving to wife, as conjunction (see n. 4434); here only if there is conjunction, because as yet no bargain had been made.

4458. Verses 13–17. *And the sons of Jacob answered Shechem and Hamor his father with guile, and spake, because he had defiled Dinah their sister; and they said unto them, We cannot do this thing, to give our sister to a man that hath a foreskin; for that were a reproach unto us. Nevertheless in this will we consent unto you; if ye will be as we are, that every male with you be circumcised; and we will give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people. But if ye will not hearken unto us to be circumcised, then will we take our daughter, and will go.* "And the sons of Jacob answered Shechem and Hamor his father with guile" signifies an evil opinion and intention concerning the truth and good of the church with the ancients; "and spake, because he had defiled Dinah their sister" signifies that initiation to conjunction, which could be no other, should be made by accession; "and they said unto them, We cannot do this thing" signifies that they disapproved; "to give our sister to a man that hath a foreskin" signifies unless they would place the truth and good of the church in representatives, and would recede from the things which they signify; "for that were a reproach unto us" signifies that it would be against them. "Nevertheless in this will we consent unto you; if ye will be as we are" signifies accession to their religion; "that every male with you be circumcised" signifies an external representative only, and that thus they would be pure to

them; "and we will give our daughters unto you, and we will take your daughters to us" signifies conjunction in this manner; "and we will dwell with you" signifies as to life; "and we will become one people" signifies as to doctrine. "But if ye will not hearken unto us to be circumcised" signifies unless they would recede from their truths, and accede to external representatives; "then will we take our daughter, and will go" signifies that there would be no conjunction.

4459. *And the sons of Jacob answered Shechem and Hamor his father with guile.* That this signifies an evil opinion and intention respecting the truth and good of the church with the ancients, is evident from the representation of Shechem, as the truth with the ancients, or what is the same, truth from the ancient Divine stock (see n. 4399, 4454); from the representation of Hamor, as the good from which that truth was (n. 4399, 4431, 4447, 4454); and from the signification of guile, as evil opinion and intention. For guile in general involves evil against another, and against what he speaks and what he does; since he who is in guile thinks and intends what is diverse from another, as is also evident from the effect described in this chapter. From this it is manifest that by the sons of Jacob answering Shechem and Hamor his father with guile, is signified an evil opinion and intention respecting the truth
2 and good of the church with the ancients. The sons of Jacob, or his posterity, could have no other than an evil opinion and intention concerning the truth and good of the internal man, because they were in externals without internals (see n. 4281, 4293, 4307, 4429, 4433); and they also made internals of no account, and therefore altogether despised them. Such also is that nation at this day, and such are all who are only in externals. They who are in externals alone do not even know what it is to be in internals, for they do not know what the internal is. If any one names the internal in their presence, they either affirm

that it is so, because they have learned from doctrine that it is — yet affirming from guile — or they deny it with the mouth as well as in heart, since they do not go beyond the sensuals of the external man. Consequently they do not believe in any life after death, nor that any resurrection can be given unless they are to rise with their body, wherefore it is permitted them to have such an opinion of the resurrection, as otherwise they would have none; for they place the all of life in the body, not knowing that the life of their body is from the life of their spirit, which lives after death. They who are in externals alone can have no other belief; for externals extinguish with them all of thought, and so all of faith, respecting internals. Since 3
such ignorance reigns at this day, it must be told what it is to be in externals without internals. They who are without conscience are all in externals alone, for the internal man manifests itself by conscience; and all those have no conscience who think and do truth and good, not on account of truth and good, but on account of self, for the sake of their own honor and gain; and those also who think and do good and truth only on account of fear of the law and for their life; since if their reputation, honor, gain, or life were not in danger, they would rush on without conscience into all wickedness. This is plainly manifest from those who have been such in the life of the body, when they come into the other life, where the interiors lie open and they are in perpetual effort to destroy others, and are therefore in hell, where they are kept bound in a spiritual manner. That it may be further known what it is to 4
be in externals, and what to be in internals, and that they who are in externals alone cannot conceive what internals are, and so cannot be affected by them — since no one is affected by things of which he has no conception — let us take as an example that in heaven to be least is to be greatest, and that to be humble is to be exalted, as also, that to be poor and needy is to be rich and in abundance. They

who are in externals alone cannot apprehend these things; for they think that the least can in no way be greatest, nor the humble exalted, the poor rich, and the needy in abundance; when yet it is altogether so in heaven. And because they cannot apprehend this, they cannot be affected by it; and when they reflect upon those things from the corporeal and worldly things in which they are, they feel aversion to them. That it is so in heaven, they do not at all know, and as long as they are in externals alone, they are not willing to know, nor indeed can they know. For in heaven he who knows, acknowledges, and believes from the heart, that is, from affection, that no power is from himself but all the power he has is from the Lord, is said to be least, and yet is greatest, because he has power from the Lord. It is similar with him who is humble, that he is exalted; for he who is humble, acknowledging and believing from affection that he has no power of himself, no intelligence and wisdom of himself, and no good and truth of himself, is more than others gifted by the Lord with power, with intelligence of truth, and with the wisdom of good. It is the same with the poor and needy in their being rich and in abundance; for he is said to be poor and needy who believes from his heart and from affection that he possesses nothing of himself, knows nothing and is wise in nothing of himself, and has no power of himself. Such an one is in heaven rich and in abundance, for the Lord gives him all opulence, insomuch that he is wise above others and rich above others and dwells in the most magnificent palaces (n. 1116, 1626, 1627), and in the stores of all the riches of heaven. Take also as an example that he who is in externals alone can in no way comprehend that heavenly joy is to love his neighbor more than himself and the Lord above all things, and that happiness is according to the quantity and quality of that love. For he who is in externals alone loves himself above his neighbor; and if he loves others, it is because they favor him, and thus he loves

them for the sake of himself, and accordingly himself in them, and them in himself. He who is such cannot know what it is to love others more than himself, and indeed is not willing nor able to know; and therefore when it is told him that heaven consists in such love (n. 548), he feels aversion to it. From this it is, that they who have been such in the life of the body, cannot come near to any heavenly society; and that when they approach, on account of that feeling of aversion they cast themselves down headlong into hell. As there are few at this day who know 6
what it is to be in externals, and what to be in internals, and as most persons believe that they who are in internals cannot be in externals, and the converse, it is well to adduce one more example, for the sake of illustration. Take the nourishment of the body and the nourishment of the soul: he who is in merely external pleasures, is fastidious, indulges his appetite, loves to live sumptuously, and places his chief pleasure in choice food and drink. He too who is in internals has pleasure in these things, but his ruling affection is to nourish his body with food pleasurably for the sake of its health, to the end that he may have a sound mind in a sound body, and thus principally for the sake of the health of the mind, to which the health of the body serves as a means. He who is a spiritual man does not rest there, but regards the health of the mind or soul as a means to acquiring intelligence and wisdom — not for the sake of reputation, honors, and gain, but for the sake of the life after death. He who is spiritual in a more interior degree regards intelligence and wisdom as a mediate end, that he may serve as a useful member in the Lord's kingdom; and he who is a celestial man, that he may serve the Lord. To him bodily food is a means to enjoying spiritual food, and spiritual food is a means to enjoying celestial food; and as they ought to serve in this manner, those foods also correspond, and are thus called foods. From these things it may be evident what it is to be in externals

alone, and what to be in internals. The Jewish and Israelitish nation, which is treated of in this chapter in the internal historic sense, is of such a character for the most part, except those who have died infants; for they are in externals more than all others, being in avarice. They who love gains and profits, not for the sake of any other use than the gold and the silver, and place all the enjoyment of life in possessing them, are in outermost or lowest things, since in fact what they love is altogether earthly. But they who love gold and silver for the sake of some use, lift themselves up from earthly things according to the use. The use itself which man loves, determines his life and distinguishes him from others. An evil use makes him infernal, a good use makes him heavenly — not indeed the use itself, but the love of the use, since every one's life is in his love.

4460. *And spake, because he had defiled Dinah their sister.* That this signifies that initiation to conjunction, which could be no other, should be made by accession, may be evident from the explanation of the words, he took her, and lay with her, and forced her, by which was signified that he could not otherwise be conjoined with affection for the truth signified by the sons of Jacob her brothers (n. 4433). That he had defiled her involves here the same.

4461. *And they said unto them, We cannot do this thing.* That this signifies that they disapproved, is evident without explanation.

4462. *To give our sister to a man that hath a foreskin.* That this signifies unless they would place the truth and good of the church in representatives, and would recede from the things which they signify, is evident from the signification of the foreskin, as an external representative, a sign that they were of the church. It was hence common to speak of circumcision and the foreskin, when they would distinguish between those who were of the church and those who were not. For circumcision signifies recession from filthy loves, that is, from love of self and the world, and

accession to heavenly loves, which are love to the Lord and love toward the neighbor, and thus accession to the church. Hence by these words is signified accession to their religion, and consequently that like them they should place the truth and good of the church in representatives, by receding from the internal things which are signified; for otherwise they would not be like them, according to what follows — in this will we consent unto you, if ye will be as we are. That circumcision is a sign of purification from filthy loves, may be seen above (n. 2039, 2632); and that they who are in those loves were called uncircumcised (n. 2049, 3412, 3413). Scarce any one at this day knows what cir- 2
cumcision in particular signifies, and therefore it must be told. The genitals in both sexes signify those things which belong to the conjunction of good and truth, and not only signify, but also actually correspond to them. It has been shown at the end of the chapters, that all the organs and members of man have correspondence with spiritual things in heaven, and thus also the organs and members dedicated to generation. These correspond to the marriage of good and truth. From this marriage also comes down marriage love (see n. 2618, 2727–2729, 2803, 3132, 4434). The foreskin, since it covers the genital, corresponded in the Most Ancient Church to the obscuration of good and truth, but in the Ancient Church to their defilement. For with the man of the Most Ancient Church, because he was an internal man, good and truth could be obscured, but not defiled; but with the man of the Ancient Church, as he was comparatively an external man, good and truth could be defiled, since external things, that is, external loves, are what defile. For this reason they who were of the Most Ancient Church knew nothing of circumcision, but only they who were of the Ancient Church. From the latter 3
also circumcision spread to many nations; and it was enjoined upon Abraham and his posterity, not as anything new, but as a thing that had been intermitted and should

be restored; and it became to his posterity a sign that they were of the church. But that nation did not know, nor wish to know, what it signified, for they placed their religion in representatives alone, which are external. For that reason they condemned in a mass all that were uncircumcised, when yet circumcision was only a sign representative of purification from the love of self and the world. Those who are purified from these are spiritually circumcised, and are said to be circumcised in heart — as in Moses: *Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul* (Deut. xxx. 6). In the same: *Ye shall circumcise the foreskin of your heart, and shall no longer harden your neck* (x. 16). And in Jeremiah: *Break up your fallow ground . . . take away the foreskin of your*
4 *heart* (iv. 3, 4). But they who are in the loves of self and the world are called uncircumcised, notwithstanding they had received circumcision — as in Jeremiah: *Behold the days come . . . that I will visit upon every one that is circumcised in the foreskin, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all that are trimmed at the corners, that dwell in the wilderness; for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart* (ix. 25, 26). From this it is likewise manifest that many nations were also circumcised — for it is said, I will visit upon every one that is circumcised in the foreskin — and thus that it was not any new thing, and was with the posterity of Jacob only that they might be distinguished by it, as said above. The Philistines were those who were not circumcised, and therefore also the Philistines are meant in general by the uncircumcised (see 1 Sam. xiv. 6; xvii. 26, 36; xxxi. 4: 2 Sam. i. 20, and in other places).

4463. *For that were a reproach unto us.* That this signifies that it would be against them, is evident from the signification of a reproach, as that which would be against their religion, and thus against them.

4464. *Nevertheless in this will we consent unto you; if ye will be as we are.* That this signifies accession to their religion, is evident from the signification of consenting, as accession; and from the signification of being as they were, as that they should be in externals alone, but not in internals, for they would then be like them — see just above (n. 4459), where it is shown what it is to be in externals alone, and what to be in internals. It should here be told why man ought to be in internals. It may be known to every one who reflects, that by internals man has communication with heaven, for the whole heaven is in internals. Unless man is in heaven as to his thoughts and affections, that is, as to what is of his understanding and what is of his will, he cannot come thither after death, for he has nothing of communication. In the life of the body man procures to himself that communication by means of truths of the understanding and goods of the will; and unless he procures it to himself then, it is not done afterward; for after death his mind cannot be opened toward interior things, if it has not been opened in the life of the body. Man does not know that according to the life of his af- 2
fections, a certain spiritual sphere encompasses him, which sphere is more perceptible to angels than is the sphere of an odor in the world to the most exquisite sense. If his life has been in externals alone, that is, in pleasures from hatred against his neighbor, from revenge and from cruelty therefrom, from adulteries, from exaltation of self and thence contempt of others, from clandestine robberies, from avarice, from deceits, from luxury and the like, the spiritual sphere which encompasses him is as foul as the sphere of the odor in the world from carcases, from dung, from stinking garbage and the like. This sphere the man who has lived such a life carries with him after death; and as he is wholly and entirely in that sphere, he cannot be anywhere but in hell, where such spheres are. Of spheres in the other life, and whence they are, see above (n. 1048,

3 1053, 1316, 1504–1519, 1695, 2401, 2489). But they who are in internals, namely, those who have felt enjoyment in benevolence and charity toward the neighbor, and above all those who have felt blessedness in love to the Lord, are encompassed by a grateful and delightful sphere which is itself heavenly, and therefore they are in heaven. The spheres which are perceived in the other life all arise from the loves and their affections in which men have been, and consequently from their life; for loves and their affections make the life itself. And because they arise from the loves and their affections, they arise from the intentions and ends for which man wills and acts in his way; for every one has for his end what he loves, and therefore man's ends determine his life, and constitute its quality; and from this especially is his sphere. This is perceived most exquisitely in heaven, for the reason that the whole heaven is in the sphere of ends. From this it is manifest what sort of man he is who is in internals, and what sort is he who is in externals; and why one ought not to be in externals alone,
4 but in internals. But these things the man who is in externals alone does not care for, however he may excel in acuteness of talent in the affairs of civil life, and whatever fame of erudition he may have procured to himself from scientific knowledge; because his nature is such as not to believe that anything exists which he does not see with his eyes and feel by the touch, consequently neither heaven nor hell. And if it were told him that he would come into another life immediately after death, and there see, hear, speak, and enjoy the sense of touch, more perfectly than in the body, he would reject it as some paradox or fantasy, when yet it is actually so. It would be the same if he should be told that the soul or spirit which lives after death is the man himself, but not the body which he carries about
5 in the world. Thus it follows that they who are in externals alone care nothing for what is said of internal things, when yet these make them blessed and happy in the king-

dom into which they are about to come, and in which they are to live to eternity. The greatest part of Christians are in such unbelief. That they are in such unbelief has been given me to know from those who have come from the Christian world into the other life, with whom I have spoken; for in the other life they cannot conceal what they have thought, because the thoughts lie plainly open there; nor can they conceal what they have had for ends, that is, what they have loved, because this manifests itself by their sphere.

4465. *That every male with you be circumcised.* That this signifies an external representative only, and that thus they would be pure to them, is evident from the signification of circumcising every male, as an external representative, a sign that they were of the church, here that they were of that religion (see n. 4462). That they would thus be pure in their eyes, follows, because the posterity of Jacob placed purity and holiness not in internals but in externals.

4466. *And we will give our daughters unto you, and we will take your daughters to us.* That this signifies conjunction in this manner, is evident from what has been said above about marriage (n. 4434), namely, that marriage in the spiritual sense is the conjunction of good and truth; for to give our daughters unto you, and to take your daughters to us, is to make marriages with one another.

4467. *And we will dwell with you.* That this signifies conjunction as to life, is evident from the signification of dwelling with you, as living together (see n. 1293, 3384, 3613, 4451).

4468. *And we will become one people.* That this signifies conjunction as to doctrine also, is evident from the signification of people, as the truth of the church, consequently doctrine (see n. 1259, 1260, 3295, 3581). Thus to become one people means conjunction by doctrine. There are two things which conjoin the men of the church,

namely, life and doctrine. When life conjoins, doctrine does not separate; but if doctrine alone conjoins, as is the case at this day within the church, they then separate from one another and make as many churches as there are doctrines; when yet doctrine is for the sake of life, and life is from doctrine. That they separate, if doctrine alone conjoins them, is manifest from this, that he who is of one doctrine condemns another, sometimes to hell. But that doctrine does not separate if life conjoins them, is manifest from this, that he who is in goodness of life does not condemn another who differs in opinion, but leaves it to his faith and conscience, and this even with those who are outside of the church; for he says in his heart that ignorance cannot condemn any, if they live in innocence and mutual love, as young children, who are also in ignorance when they die.

4469. *But if ye will not hearken unto us to be circumcised.* That this signifies unless they would recede from their truths, and accede to external representatives, is evident from what has been explained above (n. 4462). What is said in these verses by the sons of Jacob involves a contrary sense to that which was in the mind of Hamor and Shechem, and thus contrary also in the internal sense, as is manifest from the explications. The reason is that they spoke with guile, as is said in the thirteenth verse; and he who speaks with guile, has a different meaning from that of him with whom he speaks.

4470. *Then will we take our daughter, and will go.* That this signifies that there would be no conjunction, is evident from the signification of marriage, as the conjunction of good and truth (see above, n. 4466). Hence to take the daughter and to go, is not to give her in marriage, and thus there would be no conjunction. The sons of Jacob here speak as Jacob their father; for they do not say, we will take our sister, but we will take our daughter. From the internal sense the reason is plain, namely, that it

was the father's part to refuse or affirm, according to the law (see Exod. xxii. 15, 16). But as the posterity of Jacob and their religion are here treated of, it is the sons by whom that is represented, who here answer in their father's stead. Jacob himself could not answer, because he here represents the Ancient Church (see n. 4439).

4471. Verses 18–24. *And their words were good in the eyes of Hamor, and in the eyes of Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was honored above all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and spake unto the men of their city, saying; These men they are peaceable with us, therefore let them dwell in the land, and go about trading in it; and behold, the land is broad in spaces before them; let us take their daughters to us for wives, and let us give our daughters to them. Nevertheless in this will the men consent unto us to dwell with us, to become one people, that every male be circumcised with us, as they are circumcised. Their acquisition, and that which they have bought, aud all their beasts, will they not be ours? only let us consent unto them, and they will dwell with us. And they hearkened unto Hamor and unto Shechem his son, all that went out of the gate of his city; and they circumcised every male, all that went out of the gate of his city.* "And their words were good in the eyes of Hamor" signifies condescension as to life; "and in the eyes of Shechem Hamor's son" signifies as to doctrine. "And the young man deferred not to do the thing" signifies desire of acceptance; "because he had delight in Jacob's daughter" signifies to the religion of that church; "and he was honored above all the house of his father" signifies what is primary of the truths of the church with the ancients. "And Hamor and Shechem his son came unto the gate of their city" signifies the goods and truths of the church with the ancients which were in their doctrine; "and spake

unto the men of their city, saying" signifies persuasion; "These men they are peaceable with us" signifies agreement; "therefore let them dwell in the land" signifies as to life; "and go about trading in it" signifies as to doctrine; "and behold, the land is broad in spaces before them" signifies extent; "let us take their daughters to us for wives, and let us give our daughters to them" signifies conjunction. "Nevertheless in this will the men consent unto us to dwell with us" signifies that they would agree as to life; "to become one people" signifies as to doctrine; "that every male be circumcised with us, as they are circumcised" signifies if they would be initiated thereby into their representatives and significatives, as to externals alone. "Their acquisition, and that which they have bought" signifies their truths; "and all their beasts" signifies their goods; "will they not be ours" signifies that they were alike and of one form; "only let us consent unto them, and they will dwell with us" signifies if we condescend. "And they hearkened unto Hamor and unto Shechem his son" signifies consent; "all that went out of the gate of his city" signifies that they would recede from the doctrine of the church with the ancients; "and they circumcised every male, all that went out of the gate of his city" signifies accession to externals.

4472. *And their words were good in the eyes of Hamor.* That this signifies condescension as to life, is evident from the signification of "the words were good," as condescension; and from the representation of Hamor, as the good of the church that was with the ancients (see n. 4447). It is as to life here, for life is of good, as doctrine is of truth, which is Shechem, as immediately follows. The reason that life instead of good is here represented by Hamor, is that he was condescending to the externals of the sons of Jacob.

4473. *And in the eyes of Shechem Hamor's son.* That this signifies as to doctrine, is evident from the representa-

tion of Shechem, as the truth of the church with the ancients, which is from the good which is Hamor (n. 4454). But here Shechem is doctrine, for the reason mentioned just above (n. 4472).

4474. *And the young man deferred not to do the thing.* That this signifies desire of acceptance, is evident from the signification of not deferring to do that which is said, as desire of condescending to it, and thus of accepting it.

4475. *Because he had delight in Jacob's daughter.* That this signifies to the religion of that church, is evident from the representation of Dinah, who is here Jacob's daughter, as affection for the truth of the Ancient Church, for this is represented by Jacob (n. 4439). There was desire for conjunction with affection for the truth of this church, or what is the same, with this church. But because the church with the posterity of Jacob, which is here represented by his sons, who spoke in place of their father (n. 4470), had become merely external, and Hamor and Shechem consented to accepting these externals, therefore by the daughter of Jacob is now signified the religion of that church.

4476. *And he was honored above all the house of his father.* That this signifies what is primary of the truths of the church with the ancients, is evident from the signification of honored above all, as what is primary. He that is honored above all is nearly the same as a prince, who means what is primary (see n. 1482, 2089). But he is said to be honored above all the house of his father, and not a prince, because Hamor and Shechem were of the remains of the Most Ancient Church (n. 4447, 4454) ; and in that church one was said to be honored, who in the Ancient Church was called a prince. That what is primary of the truths of the church with the ancients is signified, is because this is said of Shechem, by whom is represented the truth of the church with the ancients, as may be seen above (n. 4454).

4477. *And Hamor and Shechem his son came unto the*

gate of their city. That this signifies the goods and truths of the church with the ancients which were in their doctrine, is evident from the representation of Hamor, as the good of the church that was with the ancients (n. 4447); from the representation of Shechem, as the truth therefrom (n. 4454); and from the signification of the gate of a city, as the doctrine of truth (n. 2943).

4478. *And spake unto the men of their city, saying.* That this signifies persuasion, may be evident from the signification of speaking, as willing and also flowing in (see n. 2951, 3037); here persuading, because he who wills is in persuasion, and he who flows in therefrom, communicates persuasion. The men of the city are they who are in truths of doctrine, and here in similar truths with Shechem. For a city in ancient times was nothing else than one family of a nation, and the dwelling together of those who were of that family was called a city. And as in the internal sense a family is not meant, but its quality as to life and doctrine, by city is signified truth of doctrine, and by its inhabitants good of doctrine (see n. 402, 2268, 2449, 2451, 2712, 2943, 3216). But when the inhabitants of a city are called the men of the city, not the good of doctrine but its truths are then signified, for men in the Word are truths (n. 3134).

4479. *These men they are peaceable with us.* That this signifies agreement, here as to doctrines, is evident from the signification of men, as truths (see n. 3134), and hence also doctrines — for the truths of the church, when collected into one and acknowledged, are called doctrines; and from the signification of peaceable, as in agreement. For those are called peaceable in the spiritual sense, who are in agreement as to the doctrines and dogmas of the church.

4480. *Therefore let them dwell in the land.* That this signifies as to life, is evident from the signification of dwelling, as life (see above n. 4467). By the land here, as else-

where, is signified the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447). Thus by dwelling in the land is signified similarity of life according to the things which are of the church. Whatever is written in the Word is in itself and in its essence spiritual. That the Word is spiritual, is known; but its spiritual nature does not appear in the letter, for in the letter it is worldly, especially in the historical parts. But when read by man, what is worldly in it becomes spiritual in the spiritual world, that is, with angels; for they cannot think otherwise than spiritually on every subject, thus also about dwelling in a land, and to think spiritually is to think of what is of the Lord's kingdom, and thus of what is of the church.

4481. *And go about trading in it.* That this signifies as to doctrine, is evident from the signification of going about trading in the land, as entering into knowledges of good and truth (n. 4453), thus into doctrine, for this contains and teaches those knowledges.

4482. *And behold, the land is broad in spaces before them.* That this signifies extent, namely, of the truth of doctrine, is evident from the signification of land, as the church (see just above, n. 4480); and from the signification of broad in spaces, as extent as to truths, and thus as to what is of doctrine. In the Word, description according to measures does not signify measures in the internal sense, but qualities of state; for measures involve spaces, and in the other life there are not spaces, nor times, but states corresponding thereto (see n. 2625, 2837, 3356, 3387, 3404, 4321). And as it is so, lengths, breadths, and heights which are of measured space, signify such things as belong to state. That length signifies holiness, height good, and breadth truth, may be seen above (n. 650, 1613, 3433, 3434). For this reason by a land broad in spaces is signified extent of truth which is of doctrine in the church. He who does not know that there is a spiritual meaning in 2
the Word, other than what appears in the literal sense, can-

not but wonder when told that by a land broad in spaces is signified extent of the truth which is of doctrine in the church. But that still it is so, may be evident from the places where breadth is mentioned in the Word — as in Isaiah: Assyria *shall go through Judah; he shall overflow and pass through; he shall reach even to the neck, and the stretchings out of his wings shall be the fulness of the breadth of thy land* (viii. 8). In David: O Jehovah, *Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in a broad place* (Ps. xxxi. 8). In the same: *Out of straitness I called upon Jah; Jah answered me in a broad place* (Ps. cxviii. 5). In Habakkuk: *I raise up the Chaldeans, that bitter and hasty nation, which walk through the breadths of the land* (i. 6) — where by breadths
3 nothing else is signified than the truth of the church. That breadth has this signification, is because in the spiritual world, or in heaven, the Lord is the Centre of all things, for He is the Sun there. They who are in a state of good, are more interior according to the quality and quantity of the good in which they are, and therefore height is predicated of good. They who are in a like degree of good, are also in a like degree of truth, and thus as it were at a like distance, or, so to speak, in the same circumference, and hence breadth is predicated of truths. For this reason nothing else is understood by breadth by the angels with man when he is reading the Word — as for example in the historical parts where the ark, the altar, the temple, and the spaces outside of the cities, are treated of, by the dimensions of which as to lengths, breadths, and heights, are perceived the states of good and truth. It is similar where the new earth, the new Jerusalem, and the new temple are treated of in Ezekiel (chap. xl.–xlvii.), by which are signified heaven and a new church, as may be evident from every particular. So also in John, where it is said of the new Jerusalem, that it will be foursquare, and its length as
4 great as its breadth (Apoc. xxi. 16). Things which are

interior in the spiritual world are described, in the Word, by things that are higher, and those which are exterior by things that are lower (n. 2148) ; for man in the world does not apprehend interior and exterior things in any other manner, because he is in space and time ; and the things of space and time have entered into the ideas of his thought, and have given color to most of them. From this also it is manifest that terms relating to measure, which are limitations of space, as heights, lengths, and breadths, are in the spiritual sense those which determine the states of affections for good and affections for truth.

4483. *Let us take their daughters to us for wives, and let us give our daughters to them.* That this signifies conjunction, is evident from the explication above (n. 4466), where are similar words.

4484. *Nevertheless in this will the men consent unto us to dwell with us.* That this signifies that they would agree as to life, is evident from the signification of consenting, as being in agreement ; and from the signification of dwelling, as life (see above, n. 4451, 4452).

4485. *To become one people.* That this signifies as to doctrine, is evident from the signification of people, as doctrine (see also above, n. 4468).

4486. *That every male be circumcised with us, as they are circumcised.* That this signifies if they would by that means be initiated into their representatives and significatives as to externals alone, is evident from the signification of being circumcised, as an external representative, a sign that they were of the church, and here of the religion in which the posterity of Jacob were (see n. 4462). And because these men accepted their religion, which consisted in externals alone (n. 4281, 4293, 4307), it is therefore said, as they are circumcised. It is manifest from this, that by every male being circumcised as they are circumcised, is signified if they would be initiated by that means into their representatives and significatives as to externals

alone. What these words further involve, will be evident from what follows.

4487. *Their acquisition, and that which they have bought.* That this signifies their truths, is evident from the signification of acquisition and of what is bought, as truths. But there is a distinction in this, that acquisition, when it is also of cattle, means the good of truth, that being signified by cattle, and the good of truth being truth in will and act (n. 4337, 4353, 4390); but what is bought, which is elsewhere called bought with silver, is truth. The former, namely, the good of truth, is called celestial truth, but the latter spiritual truth (n. 2048). The one, celestial truth, is truth which has become of the life; but the other, spiritual truth, is truth which is of doctrine.

4488. *And all their beasts.* That this signifies their goods, is evident from the signification of beasts, as goods (see n. 45, 46, 142, 143, 246, 714, 715, 1823, 2179, 2180, 2781, 3218, 3519).

4489. *Will they not be ours?* That this signifies that they were alike and of one form, is evident from the series, which is to the effect that the goods and truths of the Most Ancient Church, which as to some part still remained with Hamor and Shechem and their families, would agree with the goods and truths which were from the Ancient Church with the posterity of Jacob. For the rituals which were instituted with the posterity of Jacob, were nothing else than externals which represented and signified the internals which were of the Most Ancient Church. Hence by "will they not be ours" or belonging to them, is signified that
2 they were alike and of one form. But let the matter be illustrated by an example. The altar on which they sacrificed was a principal representative of the Lord (n. 921, 2777, 2811). Hence also it was a fundamental of worship in the Ancient Church which was called Hebrew. For that reason each and every thing of which the altar was constructed was representative — as its dimensions, height,

breadth, and length, its stones, its net-work which was of brass, its horns, and then the fire which was perpetually kept upon it, and moreover the sacrifices and burnt offerings. What these represented were the truths and goods which are of the Lord and from the Lord, and which were the internals of worship, and because they were represented in that external, were alike and of one form with the truths and goods of the Most Ancient Church. The dimensions, namely, the height, breadth, and length, signified in general good, truth, and the holy therefrom (see n. 650, 1613, 3433, 3434, 4482); the stones signified in particular lower truths (n. 1298, 3720); the brass of which the net-work around the altar was made, signified natural good (n. 425, 1551); the horns signified the power of truth from good (n. 2832); the fire upon the altar signified love (n. 934); the sacrifices and burnt offerings signified celestial and spiritual things according to their various species (n. 922, 1823, 2180, 2805, 2807, 2830, 3519). From this it may be evident that internals were contained in those externals, and that as to internals they were alike; and so also with the rest. But they who were of the Most Ancient Church 3
did not care for those externals, because they were internal men, and the Lord flowed in with them by an internal way, and taught them what was good. The varieties and differences of good were to them truths, and hence they knew what each and every thing in the world represented in the Lord's kingdom; for the whole world, or all nature, is a theatre representative of the Lord's kingdom (n. 2758, 3483). But they who were of the Ancient Church were not internal but external men; and therefore the Lord could not flow in with them by an internal, but by an external way, to teach them what was good, and this first by such things as were representative and significative, whence arose the representative church; and afterward by the doctrinals of good and truth which were represented and signified, whence arose the Christian Church. This church,

the Christian, in its essence is the same as to internal form with the representative church. But the representatives and significatives of that church were abrogated after the Lord came into the world, because all and each of them represented Him, and consequently the things of His kingdom; for these are from Him, and are, so to speak, Him-
4 self. But the difference between the Most Ancient Church and the Christian is such as is the difference between the light of the sun by day, and the light of the moon and stars by night. For to see goods by the internal or prior way, is like seeing in the day by the light of the sun; but to see by the external or posterior way, is like seeing in the night by the light of the moon or the stars. Nearly similar was the difference between the Most Ancient Church and the Ancient, only that they who were from the Christian Church might have been in a fuller light, if they had acknowledged internal things, or had believed and done the truths and goods which the Lord taught. Good itself is the same to both, but the difference is seeing it in clearness or in obscurity. They who see it in clearness, see innumerable arcana, almost as do angels in heaven, and are also affected by what they see; but they who see it in obscurity, see scarce anything clear of doubt, and the things which they see, they see mingled also with shades of night, that is, with falsities; neither can they be affected by them interiorly. Now as good is the same to both, consequently also truth, by the words, "will they not be ours," is signified that the goods and truths were alike and of one form. For Hamor and Shechem, as said before, were of the remains of the Most Ancient Church; and the posterity of Jacob were from the Ancient Church which was called the Hebrew, but only in its externals. But that Hamor and Shechem his son committed an enormous sin in their receiving circumcision, will be seen in what follows (n. 4493).

4490. *Only let us consent unto them, and they will dwell with us.* That this signifies if we condescend, and that

thus they would consociate their life, is evident from the signification of consenting, as condescending; and from the signification of dwelling with us, as living together, or consociating their life (see n. 4467).

4491. *And they hearkened unto Hamor and unto Shechem his son.* That this signifies consent, is evident without explanation.

4492. *All that went out of the gate of his city.* That this signifies that they would recede from the doctrine of the church with the ancients, is evident from the signification of going out, as here receding; and from the signification of the gate of a city, as doctrine (see n. 2943, 4477), here the doctrine of the church with the ancients, because it was the gate of his city, that is, Shechem's; for by Shechem is represented the truth of the church with the ancients (n. 4454). By the church with the ancients is meant that which was from the Most Ancient Church, as stated also before. How these things are, will be manifest from what now follows.

4493. *And they circumcised every male, all that went out of the gate of his city.* That this signifies accession to externals, is evident from the signification of circumcising every male, as being initiated thereby into their representatives and significatives, namely, those of the posterity of Jacob, as to externals alone (see n. 4486); and from the signification of going out of the gate of the city, as receding from the doctrine of the church with the ancients, of which just above (n. 4492). And because recession from their doctrine and accession to externals are both signified, it is therefore twice said, all that went out of the gate of his city. But it is not at the same time said also, as elsewhere, they that go into it; for by going in is signified accession to doctrine, and recession from externals, but here the contrary. How these things are, must needs be shown. 2 The men of the Most Ancient Church, of the remains of which were Hamor and Shechem with their families, were

of altogether another and diverse genius and disposition from the men of the Ancient Church. For the men of the Most Ancient Church had a voluntary in which there was integrity, but the men of the Ancient Church had not. Therefore the Lord could flow in with the men of the Most Ancient Church through their voluntary, and accordingly by an internal way; but not with the men of the Ancient Church, in whom the voluntary was destroyed. Yet with the latter the Lord flowed in into their intellectual faculty, and thus not by an internal way, but by an external, as was said above (n. 4489). To flow in through the voluntary is to flow in through the good of love, for all good is of the voluntary part; but to flow in through the intellectual is to flow in through the truth of faith, for all truth is of the intellectual part. In this part, namely, the intellectual, the Lord formed a new will with the men of the Ancient Church, when He regenerated them. That goods and truths were implanted in the voluntary part of the men of the Most Ancient Church, may be seen above (n. 895, 927), but in the intellectual part of the men of the Ancient Church (n. 863, 875, 895, 927, 2124, 2256, 4328); and that in the intellectual part a new will is formed (n. 928, 1023, 1043, 1044, 4328); that there is a parallelism between the Lord and the good that is with man, but not between the Lord and the truth with man (n. 1831, 1832, 2718, 3514); that hence the men of the Ancient Church were in comparative obscurity (n. 2708, 2715, 2935, 2937, 3246, 3833). From these things it may be evident that the men of the Most Ancient Church were of altogether another and diverse genius and disposition from the men of the Ancient Church.

3 It was for this reason that they who were of the Most Ancient Church were internal men and had no externals of worship, and that they who were of the Ancient Church were external men and had externals of worship; for the former through internals saw externals as in the light of the sun by day, and the latter through externals saw inter-

nals as in the light of the moon and stars by night. Therefore the Lord also appears to the former in heaven as the Sun, but to the latter as a Moon (n. 1521, 1529–1531, 2441, 2495, 4060). The former are they who are called celestial in these explications, but the latter spiritual. To 4
illustrate what the difference between them was, let us take an example: if a man of the Most Ancient Church had read the historic or prophetic Word, he would have seen, without previous instruction or any explanation, its internal sense, and this so fully that the celestial and spiritual things of that sense would have immediately occurred to him, and scarce anything in the sense of the letter; thus the internal sense would have been in clearness to him, but the sense of the letter in obscurity. He would be as one who hears another speaking and takes in only the sense, but does not attend to the words of the speaker. But if a man of the Ancient Church had read the Word, he would not have been able without previous instruction or explanation to see its internal sense, and thus the internal sense would have been in obscurity to him, but the sense of the letter in clearness. He would be as one who hears another speaking and is intent in his thought upon the words, and meanwhile does not attend to the sense, which is thus lost to him. But when the man of the Jewish Church reads the Word, he apprehends nothing beyond the sense of the letter, does not know that there is any internal sense, and also denies it. It is similar at this day with the man of the Christian Church. From this it may be evident what the 5
difference was between those who are represented by Hamor and Shechem — who being of the remains of the Most Ancient Church were in internals and not in externals — and those who are signified by the sons of Jacob, who were in externals and not in internals. And it may further be evident that Hamor and Shechem could not have acceded to externals and accepted those which were among the sons of Jacob, without their internals being closed; and if these

6 had been closed, they would have perished forever. This is the hidden reason why Hamor and Shechem with their families were slain, which otherwise would not have been permitted. But this does not exculpate the sons of Jacob from having committed an enormous crime. They knew nothing of that arcanum, nor did they have it as their end. Every one is judged according to his end or intention. That their intention was fraudulent, is manifestly said in the thirteenth verse; and when any such thing is permitted by the Lord, it is done by the evil and by the infernals who infuse it. But all the evil which the evil intend and do to the good, the Lord turns into good, as here, that Hamor and Shechem with their families might be saved.

4494. Verses 25–29. *And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each his sword, and came upon the city boldly, and slew every male. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went forth. The sons of Jacob came upon those that were pierced, and spoiled the city, because they had defiled their sister. Their flocks and their herds and their asses, and that which was in the city, and that which was in the field, they took; and all their wealth, and all their little ones, and their women, took they captive and spoiled, and all that was in the house.* "And it came to pass on the third day" signifies continuous even to the end; "when they were in pain" signifies lusts; "that the two sons of Jacob, Simeon and Levi" signifies faith and love; "brothers of Dinah" signifies the truths and goods of that church; "took each his sword" signifies falsity and evil; "and came upon the city boldly, and slew every male" signifies that they extirpated the truths of doctrine of the church with the ancients. "And they slew Hamor and Shechem his son with the edge of the sword" signifies the church itself; "and took Dinah out of Shechem's house, and went forth" sig-

nifies that they took away affection for truth. "The sons of Jacob came upon those that were pierced, and spoiled the city" signifies that all that posterity destroyed the doctrine; "because they had defiled their sister" signifies that they polluted the truth of faith. "Their flocks and their herds" signifies that they destroyed rational and natural good; "and their asses" signifies truths therefrom; "and that which was in the city, and that which was in the field, they took" signifies all the truth and good of the church; "and all their wealth" signifies all the knowledges which they acquired to themselves; "and all their little ones" signifies all innocence; "and their women" signifies charity; "took they captive and spoiled" signifies that they stripped them and perverted them; "and all that was in the house" signifies all of the church.

4495. *And it came to pass on the third day.* That this signifies continuous even to the end, may be evident from the signification of the third day, as complete from beginning to end (see n. 2788), and thus also continuous. That the third day signifies this, can scarcely be believed by those who think the historicals of the Word to be only worldly histories, and holy only because they are in the sacred volume. But that not only the historicals of the Word themselves involve spiritual and heavenly things, which are not apparent in the letter, but also all the words, and moreover all the numbers, has been shown in the explications which precede. That it is really so, will by the Divine mercy of the Lord be still more evident in the propheticals, which do not hold the mind so closely in the sense of the letter, as to the series, as the historicals. But that the number three, as also the number seven, and the number twelve, involve arcana, cannot but be evident to every one who examines the Word as to its interiors. And if they exist in those numbers, it follows that there are arcana in the rest of the numbers in the Word, for the Word is holy throughout. Sometimes when I have spoken with 2

angels, numbers have been seen as it were written before the eyes, like those on paper in clear daylight; and it was perceived that the subjects themselves of which they spoke, fall into such numbers; from which experience it was also given to know that every number in the Word contains some arcanum. This may be manifestly seen from these passages in John: *He measured the wall* of the holy Jerusalem *a hundred and forty and four cubits, the measure of a man, that is, of an angel* (Apoc. xxi. 17). And again: *He that hath understanding let him count the number of the beast; for it is the number of a man, and his number is six hundred and sixty and six* (xiii. 18). That the number a hundred and forty and four is from twelve multiplied into itself, and that the number six hundred and sixty and six is from the numbers three and six, is plain; but what holiness they involve may be evident from the holiness of the number twelve (see n. 577, 2089, 2129, 2130, 3272, 3858, 3913), and from the holiness of the number three (n. 720, 901,
3 1825, 2788, 4010). This number, namely, three, as it signifies complete even to the end, and thus one period, great or small, was therefore received in the representative church, and was applied as often as such a thing was signified, and so in the Word, in which each and every thing is significant — as may be evident from the following passages: that they should go *three days' journey* and should sacrifice (Exod. iii. 18; v. 3); that they should *be ready against the third day*, because on *the third day* Jehovah would come down upon mount Sinai (xix. 11, 15, 16, 18); that nothing should be left of the flesh of the sacrifice until *the third day* (Lev. vii. 16–18; xix. 6, 7); that the water of separation should be sprinkled upon the unclean *on the third day* and *on the seventh day* (Num. xix. 11–22); and that they who touched one that was slain in war should be purified *on the third day and on the seventh day* (Num.
4 xxxi. 19–25); that Joshua commanded the people that they should pass over the Jordan *within three days* (Josh.

i. 11 ; iii. 2) ; that Jehovah called Samuel *three times*, and Samuel ran to Eli *three times*, and Eli understood the *third* time that Jehovah had called Samuel (1 Sam. iii. 1–8) ; that Jonathan said to David, that he should hide himself *in the field unto the third day at even*, and that Jonathan sent to him on the *third* morrow, and revealed the disposition of his father ; and that Jonathan then shot *three* arrows at the side of the stone ; and that after that David *bowed himself three times* to the earth before Jonathan (1 Sam. xx. 5, 12, 19, 20, 35, 36, 41) ; that *three* things were offered to David, to choose one of them ; either that there should come *seven years of famine*, or that he should *flee three months before his enemies*, or that there should be *three days' pestilence* in the land (2 Sam. xxiv. 11–13) ; that Rehoboam said to the congregation of 5
Israel, who sought to be relieved from the yoke of his father, that they should go away *three* days, and come again ; and that they *came to Rehoboam the third day, as the king bade, saying, Come to me again the third day* (1 Kings xii. 5, 12) ; that Elijah stretched himself upon the widow's son *three times* (1 Kings xvii. 21) ; that Elijah said that they should pour water upon the burnt offering and the wood *the third time, and they did it the third time* (1 Kings xviii. 34) ; that *Jonah was in the belly of the whale three days and three nights* (Jonah i. 17 : Matt. xii. 40) ; that the Lord spoke of a man who planted a vineyard, and sent his servants *three times*, and afterward his son (Mark xii. 2, 4–6 : Luke xx. 12, 13) ; that He said of Peter, that he should deny Him *thrice* (Matt. xxvi. 34 : John xiii. 38) ; that He said to Peter *three times*, Lovest thou Me (John xxi. 15–17). From these and many other 6
places in the Word, it may be evident that there was an arcanum in the number three, and that hence that number was received among significatives in the ancient churches. That it signifies an entire period of the church and of affairs in the church, whether great or small, is manifest, and

accordingly what is complete and also continuous to the end — as is manifest in Hosea: Jehovah *will revive us after two days; on the third day He will raise us up, and we shall live before Him.*

4496. *When they were in pain.* That this signifies lusts, is evident from the signification of pain after circumcision, as lust. That pain after circumcision denotes lust, is because circumcision signifies purification from the loves of self and the world (n. 2039, 2044, 2049, 2632, 3412, 3413, 4462), and all lust of the flesh is from those loves; whence pain has this signification. For when man is being purified from those loves, as is the case when he is being regenerated, he is in pain and anxiety, and it is the lusts which are then being wiped away, that are pained and cause anxiety. When any arcanum is represented by a ritual, each particular of it also, until it is completed, involves something of that arcanum — as the lancets or knives with which they were circumcised, being of stone (n. 2039, 2046, 2799), the blood shed at the time, the mode, and thus also the state. This may be further evident from the processes of cleansings, inaugurations, and sanctifications, and the rest. Here by the pain after circumcision is signified the lust of Hamor, Shechem, and the men of the city, in their having a desire for the externals in which the posterity of Jacob were (see above, n. 4493).

4497. *That the two sons of Jacob, Simeon and Levi.* That this signifies faith and love, is evident from the representation of Simeon, as faith in the will (see n. 3869–3872), and from the representation of Levi, as spiritual love or charity (n. 3875, 3877). In the genuine sense these are signified by Simeon and Levi, and likewise by the tribes named from Simeon and Levi; but in the opposite sense falsity and evil are signified, for falsity is opposite to the truth of faith, and evil to the good of charity. Falsity and evil are represented by Simeon and Levi with respect to the Jewish nation, which had extinguished in itself the

all of faith and the all of charity, which were the internals of worship — as may be more evident from what follows, where it is said of them that they killed Hamor, Shechem, and the men of the city; and that the sons of Jacob came upon them that were pierced, and spoiled them of all. That Simeon and Levi did this, was that it might be represented that the truth of faith and the good of charity had become falsity and evil; for when truth becomes falsity and good becomes evil in the church, the church has come to an end.

4498. *Brothers of Dinah.* That this signifies the truths and goods of that church, is evident from the signification of brothers, as truths and goods, or faith and charity (see n. 367, 3303, 3803, 3815, 4121, 4191, 4267); and from the representation of Dinah, as affection for truth, and consequently the church (n. 3963, 3964, 4427).

4499. *Took each his sword.* That this signifies falsity and evil, is evident from the signification of a sword, as truth combating, and hence the defence of truth, and in the opposite sense, falsity combating, and hence the vastation of truth (see n. 2799). That a sword is likewise evil, is because it was Levi also, by whom charity, and thus good, was represented; and when this becomes evil, it combats by falsity from evil, and what it then does is evil.

4500. *And came upon the city boldly, and slew every male.* That this signifies that they extirpated the truths of doctrine of the church with the ancients, is evident from the signification of a city, as doctrine of a church (n. 402, 2449, 2943, 3216, 4478), here of the church with the ancients, because that church is represented by Hamor and Shechem, whose city it was; from the signification of confidently, as from confidence, here from confidence in falsity and evil; and from the signification of a male, as truth (n. 749, 2046, 4005). From this it is manifest that by their coming upon the city confidently and killing every male, is signified that from confidence in falsity and evil

they extirpated the truths of doctrine of the church with the ancients. It was the church with the ancients, derived from the Most Ancient, which would have been established among the posterity of Jacob, because the Ancient Church began to perish; but it is here described, in the internal sense, that they extinguished in themselves all the truth of faith and good of charity, and thus all the internal of worship, and thus no church could be instituted with that posterity; from which it came to pass that because they stubbornly insisted, the representative only of a church was instituted with them (see n. 4281, 4288–4290, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444).

4501. *And they slew Hamor and Shechem his son with the edge of the sword.* That this signifies that they extirpated the church itself, is evident from the representation of Hamor, as the church with the ancients as to good (see n. 4447); from the representation of Shechem, as the church with the ancients as to truth (n. 4454, 4472, 4473); and from the signification of the edge of the sword, as falsity and evil combating (n. 4499), and thus the means by which they extinguished the church in themselves.

4502. *And took Dinah out of Shechem's house, and went forth.* That this signifies that they took away affection for truth, is evident from the representation of Dinah, as affection for truth (see above, n. 4498). It is according to the proximate internal sense, that they took away affection for truth from those who were of the remains of the Most Ancient Church, because it is said that they took her out of the house of Shechem, the house of Shechem signifying the good of the truth of that church. But as the subject is the extirpation of truth and good with the posterity of Jacob, which posterity is here signified by his sons, and as all things are to be taken in application to the subject treated of, therefore by the house of Shechem is here signified simply the good of truth, such as it had been with the man of the Most Ancient Church; and thus that this was extin-

guished with the nation descended from Jacob. For words and names in the internal sense of the Word signify things in a manner predicable of their subject. At the same time also the infraction of the good and truth with Hamor and Shechem and his family, is signified, because they acceded to externals, as shown above (n. 4493). That such is the 2 case with what has been explained thus far respecting Simeon and Levi, may be evident from the prophecies of Jacob before his death, where are these words: *Simeon and Levi are brethren; weapons of violence are their swords. Let not my soul come into their secret; to their assembly let not my glory be united; for in their anger they slew a man, and in their good pleasure they houghed an ox. Cursed be their anger for it was fierce, and their fury for it was cruel. I will divide them in Jacob, and scatter them in Israel* (Gen. xlix. 5–7). By Simeon and Levi is signified the truth of faith which with the posterity of Jacob was turned into falsity, and the good of charity which was turned into evil, as shown above (n. 4499, 4500). They are called brethren because good is the brother of truth, or charity the brother of faith (n. 4498). "Weapons of violence are their swords" signifies that falsities and evils brought violence to truths and goods (n. 4499). "Let not my soul come into their secret; to their assembly let not my glory be united" signifies disjunction as to life and doctrine; for the soul in the Word is predicated of life (n. 1000, 1040, 1742, 3299), and glory of doctrine; "for in their anger they slew a man, and in their good pleasure they houghed an ox" signifies that in purposed evil they extinguished the truth of the church and the good of the church. A man is the truth of the church (n. 3134), and an ox is its good (n. 2180, 2566, 2781). "Cursed be their anger for it was fierce, and their fury for it was cruel" signifies the punishment of turning away from truth and good. To curse is to turn one's self away, and also to be punished therefor (n. 245, 379, 1423, 3530, 3584). Anger is the

turning away from truth, and fury from good (n. 357, 3614). "I will divide them in Jacob, and scatter them in Israel" signifies that goods and truths will no longer be in the external and the internal of their church. To divide and to scatter mean to separate and extirpate from them (n. 4424). Jacob is the external of the church, and Israel the internal
3 (n. 4286). These things were said of Simeon and Levi in that prophecy, because by them is signified in general the truth and good of the church; but when these have become nothing, and still more when falsities and evils succeed in their place, the church is then extinguished. That these prophecies involve nothing else, may be evident from this, that the tribe of Simeon and the tribe of Levi were not cursed above the other tribes; for the tribe of Levi was taken for the priesthood, and the tribe of Simeon was among the rest of the tribes of Israel as one of them.

4503. *The sons of Jacob came upon those that were pierced, and spoiled the city.* That this signifies that all that posterity destroyed doctrine, is evident from the signification of the sons of Jacob, as the posterity from Jacob — as explained above; from the signification of spoiling, as destroying; and from the signification of a city, as the doctrine of the church (see above, n. 4500). That after Simeon and Levi had slain every male in the city, and also Hamor and Shechem, they went away, and that the sons of Jacob then came upon those that were pierced, and spoiled the city, is an arcanum that is not manifest except
2 from the internal sense. The arcanum is this, that after the truth and good of the church, represented by Simeon and Levi, were extinguished, and falsity and evil were in their place, the falsities and evils were then superadded which are signified in the opposite sense by the rest of the sons of Jacob. That by each son of Jacob some general of faith and charity was represented, was shown above (see n. 2129, 3858, 3913, 3926, 3939, 4060); what was represented by Reuben (n. 3861, 3866, 3870); what by Judah

(n. 3881); what by Dan (n. 3921–3923); what by Naphtali (n. 3927, 3928); what by Gad (n. 3934, 3935); what by Asher (n. 3938, 3939); what by Issachar (n. 3956, 3957); and what by Zebulun (n. 3960, 3961). These generals of faith and charity represented by them, become falsities and evils of that kind when once the truth and good of the church are extinguished, and then those are superadded; for falsities and evils spring up continually in the church, when it is once perverted and extinguished. These things are signified by the sons of Jacob coming upon them that were pierced and spoiling the city, after Simeon and Levi had slain every male in the city, and Hamor and Shechem also, and had taken away Dinah, and had gone forth. By them that are pierced are signified in the Word 3
truths and goods extinguished, as may be evident from these passages — in Isaiah: *Thou art cast forth out of thy sepulchre like an abominable branch, the raiment of the slain, that are pierced with the sword, that go down to the stones of the pit; as a carcase trodden under foot* (xiv. 19) — spoken of Babylon, they that are pierced with the sword standing for those who have profaned the truths of the church. Again: *So that their pierced shall be cast out, and the stink of their carcases shall come up* (xxxiv. 3) — said of falsities and evils that infest the church, which are meant by the pierced. In Ezekiel: *The violent of the na-* 4
tions shall draw their sword against the beauty of thy wisdom, and they shall profane thy brightness; they shall bring thee down to the pit, and thou shalt die the deaths of them that are pierced in the midst of the seas (xxviii. 7, 8) — said of the prince of Tyre, by whom are signified the primary things of the knowledges of truth and good; dying the deaths of them that are pierced in the midst of the seas, meaning those who bring forth falsities by means of outward knowledges, and thereby defile the truths of the church. Again: *These also shall go down with them into* 5
hell, unto them that are pierced with the sword. . . . When

thou shalt be brought down with the trees of Eden into the lower earth, thou shalt lie in the midst of the uncircumcised, with them that are pierced with the sword (xxxi. 17, 18). Again: *Go down and lie with the uncircumcised. They shall fall in the midst of them that are pierced with the sword . . . the chief of the mighty shall speak to him out of the midst of hell* (xxxii. 19–21) — spoken of Pharaoh and Egypt, the pierced with the sword being those who are insane by means of knowledges, by thereby extinguishing
6 in themselves the faith of truth of the church. In David: *I am counted with them that go down into the pit; I am as a man that hath no strength; cast off among the dead, like the pierced that lie in the grave, whom Thou rememberest no more; and who are cut off from Thy hand* (Ps. lxxxviii. 4, 5). They that are pierced in hell, in the pit, and in the grave, stand for those who have destroyed truths and goods in themselves by falsities and evils. That they are not in hell because they were pierced with the sword, may
7 be known by every one. In Isaiah: *A city of tumults, an exulting town . . . they are not pierced with the sword, and are not slain in battle. . . . All that were found in thee were bound together, they fled from afar* (xxii. 2, 3) — said of fallacies from sensual things, by which the truths of the church cannot be seen, respecting which they are therefore in negative doubt, and are said to be pierced, but not with
8 the sword. In Ezekiel: *I will bring a sword upon thee, and I will destroy your high places. And your altars shall be destroyed, and your images shall be broken, and I will cast down your pierced before your idols. . . . When the pierced shall fall in the midst of you, ye shall know that I am Jehovah. . . . Then ye shall know . . . when their pierced shall be among their idols, round about their altar* (vi. 3, 4, 7, 13) — where the pierced stand for those who are in falsities of
9 doctrine. Again: *Defile the house, and fill the courts with the pierced. . . . They went forth and smote in the city* (ix. 7) — a prophetic vision; in which defiling the house and

filling the courts with the pierced, means profaning goods and truths. And again: *Ye have multiplied your pierced in this city, and ye have filled the streets thereof with the pierced. Therefore thus saith the Lord Jehovih, Your pierced whom ye have laid in the midst of it, they are the flesh, and this is the caldron; and He shall bring you forth out of the midst of it* (xi. 6, 7). Because by the pierced are signified 10
those who have extinguished the truths of the church in themselves by falsities and evils, therefore also in the representative church they who touched one that was pierced were unclean, of whom we read in Moses: *Whosoever toucheth on the open field one that is pierced with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days* (Num. xix. 16, 18). And therefore inquiry was made, and expiation by a heifer — as again in Moses: *If one be found pierced . . . lying in the field, and it be not known who hath smitten him; then the elders* of the city *and the judges shall come forth, and they shall measure unto the cities which are round about him that is pierced; and it shall be, that the city which is nearest unto him that is pierced, the elders of that city shall take a heifer of the herd, by which labor hath not been done, and which hath not drawn in the yoke . . . and shall bring* her *down unto a river or a valley, and shall break the heifer's neck there . . . and shall wash their hands over the heifer whose neck was broken . . . and they shall say, Our hands have not shed this blood, and our eyes have not seen it. Forgive Thy people Israel, O Jehovah, and put not innocent blood in the midst of Thy people. And the blood shall be forgiven them* (Deut. xxi. 1–8). That these laws were given because by 11
the pierced is signified the perversion, destruction, and profanation of the truth of the church by falsity and evil, is manifest from every particular in the internal sense. He that is pierced is said to be lying in the field, because by a field is signified the church (see n. 2971, 3310, 3766). By a heifer by which labor hath not been done, is signified the

innocence of the external man which is in ignorance. If these things were not made known from the internal sense, every one would wonder that such an expiatory process was commanded.

4504. *Because they had defiled their sister.* That this signifies that they polluted the truth of faith, is evident from the signification of defiling, as polluting; and from the signification of a sister, as truth (see n. 1495, 2508, 2524, 2556, 3386), here the truth of faith, because by Dinah, who is here the sister, is signified affection for all things of faith (n. 4427). That by Shechem's defiling their sister is signified their polluting the truth of faith, is because affection for all truths, and thus the church itself, is represented by her (n. 3963, 3964); and as she was not given by her brothers to Shechem to wife, but remained with them defiled, therefore the opposite was afterward represented by her, as by her brothers, namely, affection for all falsities, and thus the church corrupted. This is why by their having defiled their sister, is signified that they polluted the truth of faith.

4505. *Their flocks and their herds.* That this signifies that they destroyed rational and natural good, is evident from the signification of flocks, as rational good; and from the signification of herds, as natural good (see n. 2566).

4506. *And their asses.* That this signifies the truths therefrom, namely, from natural and rational good, is evident from the signification of asses, and also of the sons of the she-ass, as also of mules, which all mean the truths of the natural and the rational (see n. 2781).

4507. *And that which was in the city, and that which was in the field, they took.* That this signifies all the truth and good of the church, is evident from the signification of a city, as doctrine, and thus the truth of the church (see n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493); and from the signification of a field, as the church as to good, and thus the good of the church (n. 2971, 3310, 3766,

4440, 4443). Hence that which was in the city and that which was in the field, mean all the truth and good of the church.

4508. *And all their wealth.* That this signifies all the knowledges which they acquired to themselves, is evident from the signification of wealth, as knowledges — as may be evident from many passages in the Word. For spiritual wealth, and thus wealth understood in a spiritual sense, is nothing else. These, forasmuch as they are things known, are knowledges, and they stand for wealth in the Lord's kingdom, and consequently in the church — as, by the Divine mercy of the Lord, will be confirmed from the Word in another place.

4509. *And all their little ones.* That this signifies all innocence, is evident from the signification of little one, as innocence (see n. 430, 2126, 3183).

4510. *And their women.* That this signifies charity, is evident from the signification of women and wives, as affections for truth and affections for good — affections for truth when the consort is named, and he is called a husband; and affections for good, when the consort is not named, and when he is called a man (n. 915, 1468, 2517, 3236). Here they are affections for good, because they were the women of the men of the city, by whom truths are signified (n. 4478); and the city is everywhere called Shechem's, by whom was represented the truth of the church with the ancients (n. 4454). Affection for spiritual good is the same as charity, and therefore by women here is signified charity.

4511. *Took they captive and spoiled.* That this signifies that they stripped them and perverted them, is evident from the series of things in the internal sense.

4512. *And all that was in the house.* That this signifies all of the church, is evident from the signification of a house, as the church as to good (see n. 1795, 3720), and thus all of the church; and because of this signification it is said last.

4513. Verses 30, 31. *And Jacob said to Simeon and to Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I am men that can be numbered, and they will be gathered together against me, and will smite me, and I shall be destroyed, I and my house. And they said, Shall he make our sister as a harlot?* "And Jacob said" signifies the external Ancient Church; "to Simeon and to Levi" signifies the representative of spiritual and celestial things; "Ye have troubled me, to make me to stink among the inhabitants of the land" signifies that they who were of the Ancient Church would abhor them; "among the Canaanites and the Perizzites" signifies who were in good and truth; "and I am men that can be numbered" signifies that it would be easy; "and they will be gathered together against me, and will smite me, and I shall be destroyed" signifies that thus the Ancient Church would perish; "I and my house" signifies as to truth and good. "And they said" signifies reply; "Shall he make our sister as a harlot?" signifies that they had no affection.

4514. *And Jacob said.* That this signifies the external Ancient Church, is evident from the representation of Jacob, as the Ancient Church (see n. 4439). And since the Ancient Church, as every church, is external and internal, by Jacob in the Word is represented the external church, and by Israel the internal.

4515. *To Simeon and to Levi.* That this signifies the representative of spiritual and celestial things, is evident from the representation of Simeon, as faith, but in the opposite sense falsity; and from the representation of Levi, as love, but in the opposite sense evil (see n. 4497, 4502, 4503); here therefore they stand for the representative of spiritual and celestial things, for the reason that the things of faith are called spiritual things, and those of love celestial. It is said that Simeon and Levi signify the representative of these things, because representing them is not

being them; for representations have regard not to the person, but to the thing (n. 665, 1097); and thus it was immaterial what kind of person represented (n. 3670). That the representative of a church could have been instituted with the posterity of Jacob, whatever their quality, provided they had observed the statutes strictly in their external form, may be seen above (n. 3147, 4208, 4281, 4292, 4307, 4444). Thus it is that by Simeon and Levi is here signified the representative of spiritual and celestial things.

4516. *Ye have troubled me, to make me to stink among the inhabitants of the land.* That this signifies that they who were of the Ancient Church would abhor them, is evident from the signification of troubling me, to make me to stink, as causing them to abhor; and from the signification of an inhabitant of the land, as here those who were from the Ancient Church; for by the land is signified the church (see n. 566, 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447); and thus by the inhabitant of the land those who were from the church, and here from the Ancient Church, because this still remained among some nations in the land of Canaan. The representative of a church was not instituted with the people descended from Jacob until after this Ancient Church had altogether perished, which is also signified by this, that the posterity from Jacob were not admitted into the land of Canaan until the iniquity of the inhabitants of the land was consummated, as is said in Genesis (xv. 16); for no new church is instituted before the former one is vastated.

4517. *Among the Canaanites and the Perizzites.* That this signifies who are in good and truth, is evident from the signification of the Canaanites, as here those who were in the good of the church, and of the Perizzites, as those who were in the truth of the church. The Canaanites and the Perizzites have this signification because the Ancient Church was still among them there, as stated just above (n. 4516). For there were there those who were from the Most Ancient

Church (see n. 4447, 4454), and there were those who were from the Ancient, especially from that which was called the Hebrew Church, for which reason they who were of the land of Canaan were in general called Hebrews (Gen. xl. 15), and also had altars, and sacrificed, which after they became idolaters it was so many times commanded should be destroyed. As long, therefore, as the church or anything of the church, remained with them, the good of the church was signified by the Canaanite, and the truth of the church by the Perizzite. But when everything of the church with them was consummated, evil was then signified by the Canaanite, and falsity by the Perizzite (n. 1573, 1574).

4518. *And I am men that can be numbered.** That this signifies that it would be easy, is evident from the signification of men that can be numbered, as few; but when quality is understood in place of quantity, according to the series in the internal sense, what is easy is then signified. For a few, when many are gathered together against them, as directly follows, are easily destroyed.

4519. *And they will be gathered together against me, and will smite me, and I shall be destroyed.* That this signifies that thus the Ancient Church would perish, is evident from the signification of being gathered together, being smitten, and being destroyed, as perishing. That the Ancient Church is meant, is because that Jacob says this of himself and his house. That Jacob is here the Ancient Church, see above (n. 4514).

4520. *I and my house.* That this signifies as to truth and good, is evident from the representation of Jacob, who here is I, as the church, and in particular the church as to truth, may be concluded from what has been shown respecting the representation of Jacob (n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4234, 4337), namely, that he represents the Lord as to natural Divine truth. With representations the case is this: he who in the supreme sense

**Mortales numeri.*

represents the Lord as to Divine truth of the natural, also represents the Lord's kingdom as to Divine truth therein, and consequently the church as to truth, since they correspond. For all the truth that is in His kingdom and church is the Lord's. And that the church as to good is signified by "my house," is evident from the signification of a house, as the church as to good (n. 2233, 2234, 3720).

4521. *And they said.* That this signifies reply is evident without explanation.

4522. *Shall he make our sister as a harlot?* That this signifies that they had no affection, may be evident from the representation of Dinah, after she was defiled, or became a harlot, as affection for falsities and thus the church corrupted, as shown above (n. 4504), which consequently had no longer any affection for truth, as also there shown.

CONTINUATION CONCERNING THE CORRESPONDENCE OF THE EYE AND OF LIGHT WITH THE GREATEST MAN.

4523. Every one who knows anything about the air and sound, may know that the ear is formed in precise adaptation to the nature of their modifications; and thus that the ear as to its corporeal and material form, corresponds to them; and he who has acquired any knowledge of the ether and light, knows that the eye as to its corporeal and material form, corresponds to their modifications; and so entirely that whatever arcanum is hidden in the nature of the air and of sound, is inscribed on the organism of the ear, and whatever arcanum is hidden in the nature of the ether and light, is inscribed on the organism of the eye. Con- 2
sequently, he who is skilled in anatomy and also in physics, may know by investigation that the organs, not only of sense but also of motion, and all the viscera, correspond as to what is corporeal and material in them, to things that

are in the nature of the world; and thus that the whole body is an organ composed of the most arcane of all things in the nature of the world, and according to their secret forces for acting and their wonderful modes of flowing. For this reason man was called by the ancients a
3 little world, or a microcosm. He who knows this may also know that whatever exists in the world and its nature does not exist from itself, but from what is prior to itself; and that this prior cannot exist from itself, but from something prior to itself; and so on even to the First, from Whom the things that follow exist in order. And as they exist from this, they also subsist from it; for subsistence is perpetual existence. Hence it follows that each and every thing, even to the ultimates of nature, have not only existence, but also subsistence from the First; for unless they perpetually took existence, and unless there was continuous connection from the First, and thus with the First, they would fall away and perish in an instant.

4524. Now as all and each of the things which are in the world and its nature exist and perpetually exist, that is subsist, from things prior to themselves, it follows that they exist and subsist from a world above nature, which is called the spiritual world. And as there must be continuous connection with that world, in order that they may subsist or perpetually exist, it follows that the purer and more interior things which are in nature, and consequently which are in man, are from that world; and also that the purer and more interior things are such forms as can receive influx. And since there is only one possible fountain of life, as in nature there is only one fountain of light and heat, it is evident that the all of life is from the Lord, Who is the First of life. And because this is so, it follows that all and each of the things which are in the spiritual world correspond to Him, and consequently all and each of the things which are in man; for he is a little spiritual world in least form. Hence also the spiritual man is an image of the Lord.

4525. From this it is manifest that with man especially there is a correspondence of all things with the spiritual world, and that without that correspondence he cannot subsist even for a moment; for without correspondence there would be nothing continuous from the Esse Itself of life, that is, from the Lord; and thus there would be what is unconnected; and what is unconnected is dissipated as being nothing. The correspondence with man is more immediate and hence closer, because he is created to apply life to himself from the Lord, and thus into the potency for being elevated by the Lord as to his thoughts and affections above the natural world, and hence for thinking of God and being affected by the Divine and thus being conjoined to Him — as is not the case with the mere animals of the earth. And they who can be thus conjoined to the Divine, do not die when the corporeal things of the world are separated; for their interiors remain conjoined.

4526. As to the correspondence of sight which is of the eye, of which we began to speak at the end of the foregoing chapter, it should be known further that its correspondence is with what is of the understanding; for the understanding is internal sight, and this internal sight is in a light which is above the light of the world. That man can procure intelligence to himself by means of the things which appear before him in the light of the world, is because the higher light, or the light of heaven, flows into the objects which are of the light of the world, and causes them to appear representatively and correspondently; for the light which is above the light of the world is what proceeds from the Lord, Who illuminates the whole heaven. Intelligence and wisdom itself which is from the Lord, appears there as light. This light is what makes the understanding, or internal sight, of man. When it flows in through the understanding into objects which are of the light of the world, it causes them to appear representatively and correspondently, and thus intellectually. And as

the sight of the eye which is in the natural world, corresponds to the sight of the understanding which is in the spiritual world, it corresponds to the truths of faith, since these are of genuine understanding. For truths make all of man's understanding; inasmuch as all of his thought is employed in deciding that the thing is so, or is not so, that is, that it is true, or is not true. That the sight of the eye corresponds to the truths and goods of faith, may be seen above (n. 4410).

4527. I have spoken with some a few days after their decease, and who, as they were then recently come, were in a light which to them differed but little from the light of the world. And because the light appeared such to them, they doubted whether they had light from any other source. They were therefore taken up into the first of heaven, where there was a light still clearer; and speaking with me from there, they said that they had never seen such a light; and yet this occurred long after sunset. They then wondered that spirits had eyes by which to see, when yet they had believed in the life of the body that the life of spirits was only thought, and this abstracted without a subject — for the reason that they had not been able to think of any subject of thought, when they had not seen it. And this being the case, they had perceived no otherwise at that time than that as it was thought only, it would be dissipated together with the body in which it was, just as any aura or fire would, if it were not miraculously held together and kept in existence by the Lord. And they then saw how easily the learned fall into error respecting the life after death, and why they, more than others, believe nothing but what they see. They then wondered, therefore, that they not only had thought, but sight also, and likewise the rest of the senses; and still more that they appeared to themselves just like men, and saw, heard, and conversed with one another, and felt their own members by touch, and this more exquisitely than in the life of the body. Then they

were astonished that man when living in the world, is altogether ignorant of this; and they pitied the human race for knowing nothing of such things, because they believe nothing; and especially those who are in light above others, namely, those that are within the church and have the Word. Some of them had no other belief than that men 2
after death would be like ghosts, in which opinion they had confirmed themselves from the spectres of which they had heard, but from which they drew no other conclusion than of a kind of gross vital principle, which first exhales from the life of the body, and afterward falls back again to the dead body, and is thus extinguished. Some however believed that their first rising again would be at the time of the final judgment, when the world would be destroyed; and that they would then rise again with the body, which, though fallen into dust, would then be gathered together, and they would thus rise again with their bones and flesh. And as that final judgment, or destruction of the world, had been waited for in vain for many centuries, they had fallen into the error that they were never to rise; thinking nothing at that time of what they had learned from the Word, and from which they had also sometimes spoken in this manner — that when a man dies, his soul is in the hand of God, among the happy or the unhappy according to the life which he had made habitual to himself, but thinking nothing of what the Lord said about the rich man and Lazarus. But they were instructed that the final judgment of every one is when he dies; and that he then appears to himself endowed with a body as in the world, and exercising every sense as in the world, but purer and more exquisite, since corporeal things no longer hinder, and the things which are of the light of the world do not overshadow those which are of the light of heaven; and that they are thus in a body as it were purified, and that there in the other life one could in nowise carry around a body of bones and flesh such as he had in the world, because this

would be to be encompassed again with the dust of earth.
3 I have spoken with some on this subject on the same day on which their bodies were entombed, who saw through my eyes their corpse, their bier, and that their burial was taking place. And they said that they might reject that body, which had served them for uses in the world in which they had been, and that they were now living in a body which served them for uses in the world in which they now were. They also wished me to tell these things to their near friends who were mourning; but it was given to reply, that if I should tell them, they would treat it with derision, because the things which they could not themselves see with their own eyes they would believe to be nothing, and would thus count them among visions which are illusions. For men cannot be led to believe that as they see one another with their eyes, so spirits see one another with theirs; and that a man cannot see spirits except with the eyes of his spirit, and that he sees them when the Lord opens his internal sight — as was done to the prophets, who saw spirits and angels, and also many things in heaven. Whether the men living at this day would have believed those things if they had lived at that time, there is room to doubt.

4528. The eye, or rather its sight, corresponds especially to those societies in the other life which are in the paradisal regions, which appear above in front a little to the right, where gardens are presented to be seen to the life, with trees and flowers of so many genera and species that those which are on the whole earth are few in comparison. In every one of the objects there, there is something shining forth of intelligence and wisdom, so that you may say that they are at the same time in paradises of intelligence and wisdom. The latter are what affect from the interiors those who are there, and thus gladden not only their sight, but
2 at the same time also their understanding. These paradisal regions are in the first heaven, and in the very threshold to the interiors of that heaven, and are representatives

which come down from the higher heaven, when angels of that higher heaven are conversing with one another intellectually about the truths of faith. The speech of angels there is effected by means of spiritual and celestial ideas, which are to them the forms of words, and this continually by a series of representations of such beauty and pleasantness as can in no way be expressed. These beauties and pleasantnesses of their discourse are what are represented as paradisal scenes in the lower heaven. This heaven is 3
distinguished into many heavens, to which each of the particulars in the chambers of the eye correspond. There is the heaven where the paradisal gardens are of which we have just spoken. There is a heaven where there are atmospheres of various colors, and where the whole air flashes as it were from gold, silver, pearls, precious stones, flowers in least forms, and innumerable other things. There is a rainbow heaven, where are the most beautiful rainbows, large and small, variegated with the most splendid colors. All these exist by means of the light which is from the Lord, in which is intelligence and wisdom. Hence there is in every object there something of the intelligence of truth and of the wisdom of good, which is thus presented representatively. They who have had no idea of 4
heaven, nor of the light there, can hardly be induced to believe that there are such things there. And so they who bring that incredulity into the other life with them, if they have been in the truth and good of faith, are taken away by angels into those scenes, and are amazed when they see them. Respecting the paradisal and rainbow scenes and the atmospheres, see what has been said before from experience (n. 1619–1626, 2296, 3220); and that there are continual representations in the heavens (n. 1807, 1808, 1971, 1980, 1981, 2299, 2763, 3213, 3216–3218, 3222, 3350, 3475, 3485).

4529. A certain one who was renowned and celebrated in the learned world for his skill in the science of botany,

heard in the other life after his decease, that flowers and trees are there also presented to view, at which he was astonished; and as that had been the enjoyment of his life, he was kindled with the desire of seeing whether it was so. Being taken up therefore into the paradisal regions, he saw most beautiful plantations of trees and most charming flower gardens of immense extent. And as he then came into the ardor of his enjoyment from affection, it was permitted him to wander over the field, and not only see them in detail, but also to gather them and bring them to close inspection, and to see thoroughly whether they were really
2 so. Speaking with me from thence, he said that he had never believed this, and that if such things had been heard of in the world, they would have been classed as paradoxes. And he related further that flowers were seen growing there in immense abundance which were never seen in the world, and which would be scarce comprehensible there by any perception; and that they all glowed from an incomprehensible brightness, because they were from the light of heaven. That the glow was from a spiritual origin, he was not yet able to perceive, that is, that they glowed because there was in each one of them something of intelligence and wisdom, which were of truth and good. He said further that men on earth would by no means believe this, for the reason that few believe there is any heaven and hell, and they who believe only know that in heaven there is joy, and few among them believe that there are such things there as eye has never seen, and ear has never heard, and mind has never conceived; and this though they know from the Word that stupendous things were seen by the prophets, and more by John, as recorded in the Apocalypse. Yet these were nothing else than the representatives which are continually being presented in heaven, and which were seen by John when his internal sight was
3 opened. But these things are comparatively of little moment. They who are in intelligence and wisdom itself,

from which these things are, are in such a state of happiness that the things which have been related are to them among those of little importance. Some spirits also who said when they were in the paradisal regions that they surpassed every degree of happiness, were therefore taken up more to the right into a heaven which shone still more splendidly, and at length to that where the blessedness of the intelligence and wisdom which is in such things is also perceived. And when they were there, they also spoke with me, saying that what they had seen before was nothing in comparison. At length they were taken to that heaven where, on account of the blessedness of interior affection, they could scarce subsist, for the blessedness penetrated to their inmosts, which being melted as it were by the blessedness, they began to fall into a holy swoon.

4530. Colors are also seen in the other life, which in splendor and refulgence surpass the lustre of colors in the world, to such a degree that scarce any comparison can be made. They are from the variegation of the light and shade there; and as it is intelligence and wisdom that come from the Lord which appear there as light before the eyes of angels and spirits, at the same time illuminating their understanding within, the colors are in their essence variations or, so to speak, modifications of their intelligence and wisdom. Colors there, not only those with which the flowers are decorated, the atmospheres made brilliant, and the rainbows varied, but also those which are presented as distinguished into other forms, have been seen by me so many times that they can scarce be numbered. They have their brightness from the truth which is of intelligence, and their effulgence from good which is of wisdom, and the 2
colors themselves from the whiteness and the darkness thereof, thus from light and shade, like the tints of color in the world. It is for this reason that the colors mentioned in the Word, as those of the precious stones in Aaron's breastplate and upon his garments of holiness, and those

of the veils of the tent where the ark was, and those of the stones of the foundation of the New Jerusalem, described by John in the Apocalypse, and others mentioned elsewhere, represented such things as are of intelligence and wisdom. But what they each represent will by the Divine mercy of the Lord be told in the explications. In general the colors there have splendor and whiteness, in so far as they come from the truth of intelligence; and they have flame color and crimson in so far as they come from the good of wisdom. Those colors which derive their origin from these sources belong also to the provinces of the eyes.

4531. As it is intelligence and wisdom from the Lord which appear as light in heaven, and the angels are thence called angels of light, so the folly and insanity which are from self are what reign in hell, and thus those who are there have their name from darkness. In hell there is not indeed darkness, but there is a dusky light there like that from a coal fire, in which they see one another, and without which they would not be able to live. This light in its origin they have from the light of heaven, which when it falls into their deliriums, that is, into their falsities and lusts, is turned into such an appearance. The Lord is everywhere present with light, even in the hells; otherwise there would be there no faculty of thinking, and thereby of speaking; but the quality of the light is according to their reception. This light is what is called in the Word the shadow of death, and is compared to darkness. It is also turned into darkness to them when they approach the light of heaven, and when they are in darkness, they are in fatuity and stupidity. From this it may be evident that as light corresponds to truth, so darkness corresponds to falsity, and that they who are in falsities are said to be in blindness.

4532. They who believe that they understand good and truth of themselves, and hence trust in themselves alone, and thus deem themselves to be wiser than all, when yet

they are in ignorance of good and truth, especially those who do not wish to understand good and truth, and are therefore in falsities, are sometimes sent in the other life into a state of darkness; and when they are in it, they speak fatuously, for they are in stupidity. I have been told that there are many such, and among them those who believed themselves established in the greatest light, and also appeared so to others.

4533. Among the wonderful things which exist in the other life is also this, that when angels of heaven look upon evil spirits, the latter appear altogether different from what they appear to one another. When evil spirits and genii are by themselves, and in their own fatuous light, like that of a coal fire, as before said, they then appear to themselves in the human form, and also according to their fantasies not uncomely. But when the same are looked upon by angels of heaven, that light is instantly dissipated, and they appear of an altogether different face, each according to his genius. Some are dusky and black like devils, some with a lurid face like that of a corpse, some almost without a face and in place of it a hairiness, some like grates of teeth, some like skeletons, and what was still more strange, some like monsters, the deceitful like serpents, and the most deceitful like vipers, and others in various forms. But as soon as the angels remove their look from them, they appear in their previous form, such as they have in their own light. Angels look upon the evil as often as they observe them trying to get out of their hells into the world of spirits, and to inflict evil upon others; thus they are detected and are cast back again. The reason that there is such power in the look of angels, is that there is a correspondence between intellectual sight and that of the eye. Consequently there is perspicacity in their look, before which the infernal light is dissipated, and evil spirits appear in such form and of such genius as they are.

4534. Continuation concerning the Greatest Man and Correspondence at the end of the following chapter.

CHAPTER THIRTY-FIFTH.

4535. Preliminary to the foregoing chapters, from chapter xxvi., an explication has been given of what the Lord foretold concerning His coming, or concerning the consummation of the age; and it has been shown repeatedly that by His coming, or by the consummation of the age, is signified the last time of the church, which is called in the Word the final judgment. They who do not see beyond the literal sense, cannot know otherwise than that the final judgment is the destruction of the world, and this especially from the Apocalypse, where it is said — *I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and the sea was no more. And I saw the holy city New Jerusalem coming down from God out of heaven* (xxi. 1, 2). And also from the prophecies of Isaiah, where are similar words: *Behold, I create new heavens and a new earth; therefore the former things shall not be remembered, nor come up to mind. But be ye glad and rejoice for ever in that which I create. For, behold, I create Jerusalem a rejoicing, and her people a joy*
2 (lxv. 17, 18; lxvi. 22). They who do not see beyond the literal sense, understand only that the universal heaven, together with this earth, is to fall into nothing; and that the dead are then first to rise again, and to dwell in a new heaven and upon a new earth. But that the Word here is not to be so understood, may be evident from many other passages in it, where the heavens and the earth are mentioned. They who have any belief in an internal sense, can see manifestly that by a new heaven and a new earth is meant a new church, which shall succeed when the former passes away (see n. 1733, 1850, 3355); and that the
3 heaven is its internal, and the earth its external. This last

time of a former church, and first of a new church, is what is also called the consummation of the age, of which the Lord spoke (in Matt. chap. xxiv.), and also His coming; for the Lord then leaves the former church and comes to the new. That this is the consummation of the age, may also be evident from other passages in the Word — as in Isaiah: *In that day . . . a remnant shall return, the remnant of Jacob, unto the mighty God. For though Thy people Israel be as the sand of the sea, a remnant of it shall return; a consummation is decreed overflowed with justice. For a consummation and a decree shall the Lord Jehovih Zebaoth make in the midst of all the earth* (x. 21–23). In the same: *Now be ye not scorners, lest your punishments be strengthened; for a consummation and a decree have I heard from with the Lord Jehovih Zebaoth upon the whole earth* (xxviii. 22). In Jeremiah: *Thus said Jehovah, the whole earth shall be a desolation, yet will I not make a consummation* (iv. 27). In Zephaniah: *I will bring distress upon men, and they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. . . . For Jehovah shall make a consummation, yea, a speedy one, of all them that dwell in the land* (i. 17, 18). That the consummation here is the last time of the church, and that the earth is the church, is manifest from the particulars. That the earth, or land, is the church, is for the reason 4
that the land of Canaan was the land where the church was from most ancient times, and afterward the representative of a church with the posterity of Jacob. When this land is said to be consummated, it is not the nation in it which is meant, but it is the holy of worship which is with the nation where the church is. For the Word is spiritual, and the land itself is not spiritual, nor the nation therein, but that which is of the church. That the land of Canaan was the land where the church was from most ancient times, may be seen above (n. 567, 3686, 4447, 4454, 4516, 4517);

and for this reason by land in the Word is signified the church (n. 566, 662, 1066, 1067, 1262, 3355, 4447). From this it is manifest what is meant in Isaiah by making a consummation in the whole land, or earth, and in Zephaniah by the speedy consummation of all that dwell in the land. That the Jewish nation which dwelt in that land was not consummated, but the holy of worship with them, is well
5 known. That this is the consummation appears still more manifestly in Daniel: *Seventy weeks are decreed upon thy people, and upon the city of thy holiness, to consummate the transgression, and to seal up sins, and to purge away iniquity, and to bring in the justice of the ages, and to seal up vision and prophet, and to anoint the holy of holies. . . . In the midst of the week he shall cause the sacrifice and the oblation to cease;* at length *upon the bird of abominations* shall be desolation; and even to the consummation and the decree, shall it be poured out upon the devastation* (ix. 24,
6 27). From this it may now be seen that by the consummation of the age, respecting which the disciples said to the Lord, *What shall be the sign of Thy coming and of the consummation of the age?* (Matt. xxiv. 3) nothing else is signified than the last time of the church; and also by these words of the Lord, which are the last in the same evangelist: Jesus said to the disciples, *Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days even unto the consummation of the age* (xxviii. 20). It was said by the Lord that He would be with the disciples even to the consummation of the age, because by the Lord's twelve disciples the like is signified as by the twelve tribes of Israel, namely, all things of love and faith, and accordingly all things of the church (see n. 3354, 3488, 3858); which is the same as is meant by the twelve tribes (n. 3858, 3926, 3939, 4060). That it is the consummation of the church when there is no longer any charity and therefore no faith, has been shown

* The Latin has *desolationum.*

many times above. That in this church, which is called the Christian, scarce anything of charity and of faith from it survives, and thus that the consummation of its age is now at hand, will be shown, by the Divine mercy of the Lord, in the following pages.

CHAPTER XXXV.

1. And God said unto Jacob, Arise, go up to Bethel, and abide there; and make there * an altar unto God Who appeared unto thee when thou fleddest before Esau thy brother.

2. And Jacob said unto his household, and to all that were with him, Put away the gods of the stranger which are among you, and purify yourselves, and change your garments:

3. And let us arise, and go up to Bethel, and I will make there an altar unto God Who answered me in the day of my distress, and was with me in the way which I walked.

4. And they gave unto Jacob all the gods of the stranger which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5. And they journeyed; and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6. And Jacob came to Luz, which is in the land of Canaan, that is Bethel, he and all the people that were with him.

7. And he built there an altar, and called the place El-Bethel; because there the Gods were revealed unto him when he fled from before his brother.

8. And Deborah Rebekah's nurse died, and she was

* The Latin has *tibi*, for *ibi*.

buried below Bethel under the oak; and he called the name of it Allon-Bacuth.

9. And God appeared unto Jacob again when he came from Paddan-Aram, and blessed him.

10. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel.

11. And God said unto him, I am God Shaddai; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12. And the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13. And God went up from over him, in the place where He spake with him.

14. And Jacob set up a pillar in the place where He spake with him, a pillar of stone; and he poured out a drink offering thereon, and poured oil thereon.

15. And Jacob called the name of the place where God spake with him, Bethel.

16. And they journeyed from Bethel; and there was still a space of land to come to Ephrath; and Rachel brought forth, and suffered hard things in her bringing forth.

17. And it came to pass, in her suffering hard things in her bringing forth, that the midwife said unto her, Fear not, for this also shall be a son to thee.

18. And it came to pass, as her soul was in departing, that she was about to die; and she called his name Ben-oni; and his father called him Benjamin.

19. And Rachel died, and was buried in the way to Ephrath, that is Bethlehem.

20. And Jacob set up a pillar upon her grave; that is the pillar of Rachel's grave unto this day.

21. And Israel journeyed, and spread his tent beyond the tower of Eder.

22. And it came to pass, while Israel abode in that

land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard. And the sons of Jacob were twelve:

23. The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24. The sons of Rachel; Joseph and Benjamin:

25. And the sons of Bilhah, Rachel's maidservant; Dan and Naphtali:

26. And the sons of Zilpah, Leah's maidservant; Gad and Asher: these are the sons of Jacob, which were born to him in Paddan-Aram.

27. And Jacob came unto Isaac his father to Mamre Kiriath-Arba, that is Hebron, where Abraham and Isaac sojourned.

28. And the days of Isaac were a hundred years and eighty years.

29. And Isaac expired, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him.

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4536. The subject of this chapter in the internal sense is the residue in the Lord's natural, that it was made Divine. The interior things of the natural which were made Divine, are here Israel. The progress toward things still more interior, where is the rational, is described by the birth of Benjamin, and then by the coming of the sons of Jacob to Isaac.

INTERNAL SENSE.

4537. Verses 1–4. *And God said unto Jacob, Arise, go up to Bethel, and abide there; and make there an altar unto God Who appeared unto thee when thou fleddest before Esau thy brother. And Jacob said unto his household, and to all that were with him, Put away the gods of*

the stranger which are among you, and purify yourselves, and change your garments: and let us arise, and go up to Bethel, and I will make there an altar unto God Who answered me in the day of my distress, and was with me in the way which I walked. And they gave unto Jacob all the gods of the stranger which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. "And God said unto Jacob" signifies perception had by natural good, such as Jacob now was, from the Divine; "Arise, go up to Bethel" signifies concerning the Divine natural; "and abide there" signifies life; "and make there an altar unto God Who appeared unto thee" signifies the holy there; "when thou fleddest before Esau thy brother" signifies when truth was held above good. "And Jacob said unto his household, and to all that were with him" signifies arrangement by * natural good, such as there was then; "Put away the gods of the stranger which are among you" signifies that falsities should be rejected; "and purify yourselves and change your garments" signifies holiness to be put on; "and let us arise, and go up to Bethel" signifies the Divine natural; "and I will make there an altar unto God" signifies the holy in which interiors are terminated; "Who answered me in the day of my distress" signifies in the state of the preference of truth above good; "and was with me in the way which I walked" signifies His Divine providence. "And they gave unto Jacob all the gods of the stranger which were in their hand" signifies that it [the good of the natural] rejected all falsities as far as possible; "and the earrings which were in their ears" signifies things of act; "and Jacob hid them under the oak which was by Shechem" signifies eternal rejection; the oak by Shechem is the fallacious natural.

4538. *And God said unto Jacob.* That this signifies the perception of natural good, such as Jacob now represents,

* The Latin has *in*, but in n. 4543 *a*.

from the Divine, is evident from the signification of saying in the historicals of the Word, as perceiving (n. 1602, 1791, 1815, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2619, 2862, 3395, 3509) — wherefore that God said means perception from the Divine; and from the representation of Jacob — who here in the supreme sense is the Lord as to natural good. It has been shown in what precedes what Jacob represents in the Word; and as he represents various things, it will be told in few words how the case is. In the 2
supreme sense Jacob represents in general the Lord's Divine natural. But as the Lord glorified His natural, it was different in the beginning from what it was afterward and at the end. Therefore Jacob represented various things, namely, in the beginning the Lord's natural as to truth, then the Lord's natural as to the good of truth, and finally the Lord's natural as to good. For the Lord's glorification proceeded from truth to the good of truth, and finally to good — as has been shown many times in what goes before. Now at the end Jacob represents the Lord as to natural good — see what has been shown before on these points, namely, that in the supreme sense Jacob represents the Lord's Divine natural, in the beginning as to truth (see n. 3305, 3509, 3525, 3546, 3576, 3599); afterward the Lord's Divine natural as to the good of truth (n. 3659, 3669, 3677, 4234, 4273, 4337). That he now represents the Lord's Divine natural as to good, is because it is the end, as was said. This was the process when the Lord 3
made His natural Divine, and the process is similar also when the Lord regenerates man; for it pleased the Lord to make His Human Divine in the same order in which He makes man new. It is for this reason that it has been said repeatedly, that man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490, 4402). When the Lord makes man new, He first instructs him in the truths of faith; for without the truths of faith man does not know what the Lord is, what heaven is, and what hell

is, nor even that they exist; and still less the innumerable things which are of the Lord, of His kingdom in heaven, and of His kingdom on the earth, that is, in the church; neither does he know what and of what kind are the things
4 opposite to these, which are of hell. Before he has learned these things, he cannot know what good is. By good is not meant civil good and moral good, for these are learned in the world by laws and statutes, and by reflections upon the morals of men. Therefore nations outside of the church also know such things. But by good is meant spiritual good, which good is called in the Word charity; and this good is in general to will and do good to another, for no gain to self, but from the enjoyment of affection. This good is spiritual good, and to it no man can attain but by the truths of faith, which are taught by the Lord by means
5 of the Word and preachings of the Word. After one has been instructed in the truths of faith, he is then led by the Lord by degrees to will the truth, and also from willing to do it. This truth is called the good of truth, for the good of truth is truth in will and act; and it is called the good of truth, because truth which has been of doctrine, then becomes of the life. At length, when man perceives enjoyment in willing good and doing it from will, it is no longer called the good of truth, but good; for he is then regenerated, and no more wills and does good from truth, but truth from good; and the truth which he then does is also as it were good, for it derives its essence from its origin, which is good. It is manifest from this, what and whence it is that Jacob in the supreme sense represents the Lord's natural as to good. That Jacob here represents this good, is because in the internal sense further progress is now treated of, namely, toward the interior things of the natural, which are Israel (n. 4536). No one who is being regenerated by the Lord, can be led to these interior things, until the truth with him has been made good.

4539. *Arise, go up to Bethel.* That this signifies that

the perception is concerning the Divine natural, is evident from the signification of arising, as elevation (see n. 2401, 2785, 2912, 2927, 3171, 4103); here elevation of the natural to the Divine; from the signification of going up, as more toward the interiors — of which in what follows; and from the signification of Bethel, as the Divine in the natural, or in the ultimate of order (n. 4089). For Bethel in the original language signifies the house of God; and as it is the house of God where the knowledges of good and truth are, so by Bethel in the proximate sense are signified those knowledges, as was shown above (n. 1453). But because the interiors are terminated and closed in the ultimates of order, and are together there, and as it were dwell together in one house; and because the natural in man is the ultimate with him, in which his interiors are terminated, therefore by Bethel, or the house of God, is properly signified the natural (n. 3729, 4089), and indeed the good therein, for a house in the internal sense is good (n. 2233, 2234, 3720, 3729). Knowledges also are in the natural, or in the ultimate of order. That going up means toward interiors, is because interior things are what are called higher (n. 2148); and so when progress toward interiors is treated of in the internal sense, the expression going up is employed — as, going up from Egypt to the land of Canaan, and in the land of Canaan itself to the interior parts, and from all parts of it to Jerusalem, and in Jerusalem itself to the house of God there. For example — from Egypt to the land of Canaan, in Moses: Pharaoh said to Joseph, *Go up and bury thy father. . . . And Joseph went up . . . and all the servants of Pharaoh went up with him. . . . And there went up with him both chariots and horsemen* (Gen. l. 6, 7, 9). And in the Book of Judges: *And the angel of Jehovah went up from Gilgal to Bochim. And he said, I made you to go up out of Egypt* (ii. 1). For by Egypt, in the internal sense, is signified the faculty of knowing, which is to serve for apprehending the things which 2

are of the Lord's kingdom; and by the land of Canaan is signified the Lord's kingdom. And as such knowledges are lower, or what is the same, more external, and the things of the Lord's kingdom are higher, or what is the same, interior, therefore one is said to go up from Egypt to the land of Canaan, and on the other hand to go down from the land of Canaan to Egypt (as Gen. xlii. 2, 3; xliii. 3 4, 5, 15; and elsewhere). In the land of Canaan itself to its interior parts, in Joshua: Joshua said, *Go up and spy out the land. And the men went up and spied out Ai. And they returned unto Joshua, and said unto him, Let not all the people go up; let about two or three thousand men go up. So there went up thither of the people about three thousand men* (vii. 2–4). As the land of Canaan signifies the Lord's kingdom, the parts which were more remote from its ultimate boundaries signified things interior and therefore the expression go up is here used. In like manner from all about to Jerusalem; and in Jerusalem to the house of God (1 Kings xii. 27, 28: 2 Kings xx. 5, 8: Matt. xx. 18: Mark x. 33: Luke xviii. 31: and in many other places). For Jerusalem was the inmost of the land, because by it was signified the Lord's spiritual kingdom; and the house of God was the inmost of Jerusalem, because by it was signified the Lord's celestial kingdom, and in the supreme sense the Lord Himself. Hence men spoke of going up to them. From these things it is manifest what is signified by "Arise, go up to Bethel," namely, progress toward interiors, which is treated of in this chapter (n. 4536).

4540. *And abide there.* That this signifies life is evident from the signification of abiding, or dwelling, as life (see n. 1293, 3384, 3613, 4451).

4541. *And make there an altar unto God Who appeared unto thee.* That this signifies the holy there is evident from the signification of an altar, as the principal representative of the Lord (see n. 921, 2777, 2811, 4489); and for this reason by making an altar to God is signified the holy of worship.

4542. *When thou fleddest before Esau thy brother.* That this signifies when truth was held above good, is evident from the representation of Esau, as the Divine good of the Lord's Divine natural (see n. 3322, 3494, 3504, 3576, 3599). That it is when truth was held above good, may be evident from the explanations about Jacob (at Gen. xxvii.), when he fled before Esau. For the cause of his flight was, that Jacob had taken away the birthright from Esau, by which is signified that truth held itself above good; for Jacob there represents the truth of the Lord's natural, and Esau its good. The reason that truth held itself above good, was that when one is being regenerated, truth is apparently in the first place; but after he is regenerated, good is in the first place and truth in the last (see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3610, 3701, 4243, 4244, 4247, 4337). Hence it is, that by "when thou fleddest before Esau thy brother" is signified when truth was held above good.

4543. *And Jacob said unto his household, and to all that were with him.* That this signifies arrangement by natural good, such as there was then, is evident from the signification of saying to his household, and to all that were with him, as arrangement; and from the representation of Jacob, as here natural good (see above, n. 4538). That saying to his household and to all that were with him means arrangement, is because in what now follows, the subject in the internal sense is the arrangement of truths by good. For when spiritual good, which was described above (n. 4538), begins to act the first part in the natural mind, it then arranges the truths which are in it into order.

4544. *Put away the gods of the stranger which are among you.* That this signifies that falsities should be rejected, is evident from the signification of putting away, as rejecting; and from the signification of the gods of the stranger, as falsities. For by gods in the Word are signified truths, and in the opposite sense falsities (n. 4402);

and those were called strangers who were outside of the church, consequently those who were in falsities and evils (n. 2049, 2115). Therefore the gods of the stranger are falsities.

4545. *And purify yourselves, and change your garments.* That this signifies that holiness was to be put on, is evident from the signification of being purified or cleansed, as being sanctified — to be explained in what follows; and from the signification of changing the garments, as putting on, here putting on holy truths; for in the internal sense of the Word by garments are signified truths. That changing garments was a representative received in the church, is plainly manifest; but what it represented no one can know, unless he knows what garments signify in the internal sense (see n. 2576). As the subject is here the rejection of falsities and the arrangement of truths by good in the natural, it is therefore said that they were commanded by Jacob to
2 change their garments. That changing garments was a representative that holy truths should be put on, may be evident also from other passages in the Word — as in Isaiah: *Awake, awake,* O Jerusalem, *put on thy strength, O Zion, put on the garments of thy beauty, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean* (lii. 1). Since Zion is the celestial church and Jerusalem the spiritual church, and the celestial church is that which is in good from love to the Lord, and the spiritual that which is in truth from faith and charity, therefore strength is predicated of Zion, and gar-
3 ments of Jerusalem; and that thus they were clean. In Zechariah: *Joshua was clothed with filthy garments, and stood* thus *before the angel. And he answered and said unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, See, I have caused thine iniquity to pass from off thee, putting on thee change of garments* (iii. 3, 4). From this also it is manifest that putting off the garments and being clothed with change of

garments, represented purification from falsities; for it is said, I have made thine iniquity to pass from off thee. Garments also had changes, and were called changes of garments, very frequently in the Word, for the reason that by them representations were presented. Since such things 4
were represented by changes of garments, therefore where the new temple is treated of in Ezekiel, by which in the internal sense is signified a new church, it is said: *When the priests enter in, they shall not go out of the holy place into the outer court, but there they shall lay their garments wherein they ministered, for they are holiness, and shall put on other garments, and shall approach to that which pertaineth to the people* (xlii. 14). And again: *When they go forth into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the chambers of holiness, and they shall put on other garments*, and shall sanctify the people with other garments (xliv. 19).
That by the new temple and by the holy city and land, here 5
described by the prophet and in the chapters which precede and follow, is not meant any new temple, nor a new city and a new land, may be seen by every one; for sacrifices and rituals are mentioned, as to be instituted anew, which nevertheless were to be abrogated; and the tribes of Israel are mentioned by name, as to divide the land into inheritances among themselves, which however were dispersed and have never returned. From this it is manifest that by the rituals there mentioned, are signified spiritual and celestial things of the church, similar to what are signified by the changes of garments when Aaron ministered — as in Moses: When he maketh a burnt offering, *he shall put on his . . . garment and his linen breeches . . . the ashes . . . he shall put beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place;* and thus shall he make the burnt offering (Lev. vi. 9–11). That to be cleansed 6
means to be sanctified, may be evident from the cleansings

which were commanded, as that they should wash their flesh and their garments, and that they should be sprinkled with the waters of separation. That no one is sanctified by such things, every one may know who has learned anything respecting the spiritual man; for what has iniquity and sin in common with the garments with which one is clothed? And yet it is often said that after they had cleansed themselves, they should be holy. From this it is also manifest that the rituals commanded the Israelites were holy from no other cause than that they represented holy things; consequently that those who represented did not thereby become holy as to their persons; but that the holiness abstractly represented by them affected the spirits who were
7 with them, and thereby angels in heaven (n. 4307). For there must necessarily be communication of heaven with man, in order that the human race may subsist, and this by means of the church. Otherwise they would become like beasts, without internal and external bonds; and thus each would rush without restraint to the destruction of another, and they would mutually cause their own extinction. And as this communication could not at that time be given by means of any church, it was therefore provided by the Lord that it should be effected miraculously by representatives. That sanctification was represented by the ritual of washing and cleansing, is manifest from many passages in the Word — as when Jehovah came down upon mount Sinai, He said to Moses, *Sanctify them to-day and to-morrow, and let them wash their garments, and be ready against the third day* (Exod. xix. 10, 11). In Ezekiel: *I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you; and I will give you a new heart, and a new spirit will I put within you* (xxxvi. 25, 26). Here it is manifest that sprinkling clean water represented purification of the heart, and thus being cleansed means being sanctified.

4546. *And let us arise, and go up to Bethel.* That this

signifies the Divine natural, is evident from what was said above (n. 4539), where the same words are found.

4547. *And I will make there an altar unto God.* That this signifies the holy in which interiors are terminated, is evident from the signification of making an altar to God, as the holy of worship (see n. 4541). It is said that interiors are terminated therein, because he was to make the altar in Bethel, which is here meant by *there;* and because by Bethel, is signified the natural, in which interiors are terminated, as above (n. 4539).

4548. *Who answered me in the day of my distress.* That this signifies in the state when he held truth above good, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785). That by the day of my distress is signified the state when he held truth above good, may be evident from what was said above (see n. 4542); for the day of distress involves here the same as the words there, "when thou fleddest before Esau thy brother."

4549. *And was with me in the way which I walked.* That this signifies His Divine providence, is evident from the signification of being with any one in the way which he walks, when predicated of the Divine or of the Lord, as His Divine providence; for to provide is properly to be present to any one, and to protect him from evils.

4550. *And they gave unto Jacob all the gods of the stranger which were in their hand.* That this signifies that it rejected all falsities as far as possible, is evident from the signification of the gods of the stranger, as falsities (see n. 4544); and from the signification of "which were in their hand," namely, as far as possible, for the hand signifies power (n. 878, 3387). Hence, being in the hand means being in their power, or as far as possible. Their giving them to Jacob means that this good rejected them, for by Jacob in this chapter is represented the good of the natural (n. 4538).

4551. *And the earrings which were in their ears.* That this signifies things of act, is evident from the signification of earrings, as badges representative of obedience, for the reason that the ears signify obedience (n. 2542, 3869); and the things of obedience are things of act, since obeying involves doing in act. Things of act are here predicated of falsities that should be rejected. As regards the rejection of falsities, even those of act, which is here treated of in the internal sense, a few things are to be stated. Before man by regeneration from the Lord comes to good, and does truth from good, he has a great many falsities mixed with truths. For he is introduced by the truths of faith, respecting which in his first age he had no other ideas than those of childhood and boyhood; which ideas, as they arise from the external things of the world and the sensual things of the body, cannot but be among fallacies, and consequently among falsities. These also become of act, for what man believes, he does. It is these falsities which are here meant. They remain with man until he is regenerated, that is, until he acts from good. The truths which he has received up to this time, good then reduces into order, that is, the Lord by means of good; and when this is done, falsities are separated from the
2 truths and removed. These things man is altogether unaware of, and yet such removal and rejection of falsities takes place from his earliest childhood onward to his latest age; and this with every man, but especially with him who is being regenerated. Even with him who is not being regenerated a similar thing occurs; for when he becomes an adult, and his judgment has attained its maturity, he then regards the judgments of his childhood as vain and absurd, and thus as removed far away from him. But the difference between the regenerate man and the unregenerate is, that the regenerate regards those things as removed from him which do not agree with the good of faith and charity, but the unregenerate those which do not agree with

the enjoyment of the love in which he is. The latter, therefore, for the most part regards truths as falsities and falsities as truths. As regards earrings, they were of two kinds, those which were applied above the nose to the forehead, and those which were applied to the ears. Those which were applied to the forehead above the nose, were badges representative of good, and are called nose-rings or jewels (see n. 3103); while those which were applied to the ears were badges representative of obedience, and are the earrings. But in the original language both are expressed by the same word.

4552. *And Jacob hid them under the oak which was by Shechem.* That this signifies eternal rejection, is evident from the signification of hiding, as rejecting and burying as dead; and from the signification of under the oak, as meaning to eternity. For as the oak is a most long-lived tree, when anything was hid away under it, it signified without end. And it also signified what was entangled, and moreover what was fallacious and false; since the lowest of the natural is relatively entangled and fallacious, so far as it derives its knowledge and its pleasure from the sensual things of the body, and thus from fallacies. For by the oak in particular is signified the lowest of the natural, and accordingly in a good sense the truths and goods which are therein, and in the opposite sense the evils and falsities therein. When likewise falsities are removed in the regen- 2
erate man, they are also rejected to the lowest of the natural; and therefore when man becomes mature in judgment and clear-sighted, and especially when he becomes intelligent and wise, they appear still farther removed from his interior sight. For truths in the regenerate man are in the inmost of his natural near to good, which is like a little sun there. Truths which depend on these are distant from them according to the degrees of their consanguinity and affinity, as it were, with good. Fallacious truths are at the outer circumferences, and falsities are rejected to the out-

ermost. The latter remain with man to eternity, but are in this order when man suffers himself to be led by the Lord; for this order is heavenly order, inasmuch as heaven itself is in it. But when man does not suffer himself to be led by the Lord, but by evil, they are then in the opposite order, evil with falsities being then in the middle, and truths rejected to the circumferences, the veriest Divine truths to the outermost. This is infernal order, for hell is in such order. The outermost circumferences are the low-

3 est parts of the natural. That oaks are falsities which are the lowest parts of the natural, is because in the Ancient Church, when their external worship was representative of the Lord's kingdom, all trees of whatever kind signified something spiritual or celestial — as, the olive and the oil from it, the things which are of heavenly love; the vine and wine from it, the things which are of charity and faith therefrom; and so with other trees, as the cedar, the fig, the poplar, the beech, and the oak, the signification of which has been shown here and there in the explanations. It is for this reason that they are so often mentioned in the Word, and also in general gardens, groves, and forests, and that men had their worship in them under certain trees. But because that worship became idolatrous, and the posterity of Jacob, with whom the representative of a church was instituted, was prone to idolatry, and thus placed so many idols therein, it was forbidden them to have worship in gardens and groves, and under their trees. Still the trees retained their signification, and therefore not only the more noble, as the olive, the vine, and the cedar, but also the poplar, the beech, and the oak, where mentioned in the Word, are each significative as in the Ancient Church.

4 That oaks in a good sense signify the truths and goods which are lowest of the natural, and in the opposite sense falsities and evils, is evident from the passages in the Word where they are named, when understood in the internal sense — as in Isaiah: *They that forsake Jehovah shall be*

consumed; for they shall be ashamed of the oaks which ye have desired. . . . And ye shall be as an oak that casteth its leaves, and as a garden that hath no water (i. 28–30). In the same: *There shall be a day of Jehovah Zebaoth upon all that is proud and . . . [it shall be brought] low; and upon all the cedars of Lebanon . . . and upon all the oaks of Bashan* (ii. 12, 13). The day of Jehovah will not be upon the cedars and the oaks, as every one may know, but upon those who are signified by them. Again: He who formeth a god *heweth him down cedars, and taketh the beech and the oak, and strengtheneth for himself one among the trees of the forest* (xliv. 14). In Ezekiel: *Ye* 5 *shall know that I am Jehovah, when their pierced shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every tangled oak, the place where they did offer an odor of rest to all their idols* (vi. 13). The ancients had also worship upon hills and mountains, because hills and mountains signified heavenly love; but when the worship was paid by idolaters, as here, they signify the love of self and the world (n. 795, 796, 1430, 2722, 4210). They also had it under trees, because these were significative according to their species, as stated above. Under the tangled oak here means that it was from falsities, which are the lowest things of the natural, for they are in an entanglement (n. 2831). In Hosea: *They sacrifice upon the tops of the mountains, and burn incense upon the hills, under the oak, the poplar, and the terebinth, because the shadow thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery* (iv. 13). That committing whoredom is falsifying truths, and committing adultery is perverting goods, may be seen above (n. 2466, 2729, 3399). In Zechariah: *Open thy doors, O Lebanon, and let the fire devour thy cedars . . . because the magnificent ones are laid waste; howl, O ye oaks of Bashan, for the forest of Bazar is come down* (xi. 1, 2).

4553. Verses 5–7. *And they journeyed; and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. And Jacob came to Luz, which is in the land of Canaan, that is Bethel, he and all the people that were with him. And he built there an altar, and called the place El-Bethel; because there the Gods were revealed unto him when he fled from before his brother.* "And they journeyed" signifies what is continuous; "and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob" signifies that falsities and evils could not come near. "And Jacob came to Luz, which is in the land of Canaan" signifies the natural in its former state; "that is Bethel" signifies the Divine natural; "he and all the people that were with him" signifies with all that was therein. "And he built there an altar" signifies by sanctification; "and called the place El-Bethel" signifies a holy natural; "because there the Gods were revealed unto him" signifies holy truths; "when he fled from before his brother" signifies after truths were held above good.

4554. *And they journeyed.* That this signifies what is continuous, is evident from the signification of journeying, as what is successive (see n. 4375), and thus continuous, namely, of progress toward interiors.

4555. *And a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.* That this signifies that falsities and evils could not come near, is evident from the signification of a terror of God, as protection, to be explained in what follows; from the signification of the cities that were round about them, as falsities and evils, cities in the genuine sense being truths of doctrine, and in the opposite sense falsities of doctrine (see n. 402, 2449, 2943, 3216, 4478, 4492, 4493) — here evils being also signified, because the inhabitants are likewise meant, who in the genuine sense are goods, and thus in the opposite sense evils (n. 2268, 2451, 2712);

and from the signification of not pursuing after them, as not being able to come near. That a terror of God is pro- 2
tection, may be illustrated by what takes place in the other life. The hells there cannot possibly come near to heaven, nor evil spirits to any society of heaven, because they are in a terror of God. For when evil spirits approach a heavenly society, they suddenly fall into anguish and torment; and they who have fallen into these a few times, do not dare to approach. Their not daring is what is meant in the internal sense by a terror of God. Not that God or the Lord terrifies them, but because they are in falsities and evils, and thus in the opposite to goods and truths; and the falsities and evils themselves cause them to fall into anguish and torment, when they approach goods and truths.

4556. *And Jacob came to Luz, which is in the land of Canaan* signifies the natural in its former state, and *that is Bethel* signifies the Divine natural, as is evident from the signification of Luz, as the natural in its former state, or the natural itself which was human. That this was made Divine is signified by, that is Bethel. That Bethel is the Divine natural, may be seen above (n. 4089, 4539). So also in other places in the Word where Bethel is named, it is likewise said, *Luz that is Bethel, and Bethel beforetime Luz* — as in Joshua: The border of the lot of the sons of Benjamin *went out between the sons of Judah and the sons of Joseph . . . to Luz, to the side of Luz southward, that is Bethel* (xviii. 11, 13). And in the Book of Judges: *The house of Joseph went up against Bethel . . . and sent to spy out Bethel. And the name of the city beforetime was Luz* (i. 22, 23).

4557. *He and all the people that were with him.* That this signifies with all that was therein, namely, that was in the natural, is evident from the representation of Jacob, who here is he, as the good therein (see n. 4538); and from the signification of people, as truths (n. 1259, 1260,

2928, 3295, 3581). Thus the people that were with him mean the truths of that good. And as all things in the natural have reference to goods and truths, by those words is here signified with all that was therein.

4558. *And he built there an altar.* That this signifies by sanctification, is evident from the signification of an altar, as the principal representative of the Lord, and thence the holy of worship (see n. 4541), and when predicated of the Lord, His Divine Human, and the Holy which proceeds therefrom (n. 2811). For that which in the church is the principal representative of the Lord, is also in the supreme sense the Lord Himself as to His Divine Human; for what represents it is, in that sense, the Human itself. That the natural was sanctified, is signified by his building there, that is, in Bethel, an altar; for by Bethel is signified the Divine natural — see just above (n. 4556).

4559. *And called the place El-Bethel.* That this signifies a holy natural, is evident from the signification of Bethel, as the Divine natural (see n. 4089, 4539, 4556); but when it is called El-Bethel, it is not the Divine but a holy natural; for when the Lord made His Human Divine, He first made it holy. Between making it Divine and making it holy there is this difference, that what is Divine is Jehovah Himself, but what is holy is from Jehovah. The former is the Divine *Esse*, but the latter is what exists therefrom. When the Lord glorified Himself, He also made His Human the Divine *Esse*, or Jehovah (n. 2156, 2329, 2921, 3023, 3035); but before He did this, He made His Human holy. Such was the process of the glorification of the Lord's Human. Hence also Bethel is now called El-Bethel, applying what is signified by the El which is added, namely, because there the Gods were revealed to him. For El in the original language signifies God; but here it is the Gods in the plural, because Gods in the internal sense mean holy truths (n. 4402). But in what follows it is called Bethel, for it is said, Jacob called the name of the place Bethel (verse 15);

and it is added, where God spake with him, and here in the singular. For Bethel in the original language is the house of God; but El-Bethel is God the house of God. Hence it is, that El-Bethel means the holy natural, and Bethel the Divine natural.

4560. *Because there the Gods were revealed unto him.* That this signifies holy truths, is evident from the signification of Gods, as holy truths (see n. 4402). That these were adjoined to the good represented by Jacob, is signified by the Gods there revealed to him. That the place was called El-Bethel, and yet previously (in chap. xxviii. 19) and again later (verse 15 of this chapter) Bethel, and that here also when it is called El-Bethel it is said, because there the Gods were revealed unto him, in the plural, and afterward (verse 15), where God spake with him, in the singular, involves an arcanum; and that this arcanum cannot be known but from the internal sense, is manifest. There are moreover many other arcana which lie stored up in these things, but they cannot be disclosed.

4561. *When he fled from before his brother.* That this signifies after truths were held above good, is evident from the explication given above (n. 4542), where the same words occur.

4562. Verse 8. *And Deborah Rebekah's nurse died, and she was buried below Bethel under the oak; and he called the name of it Allon-Bacuth.* "And Deborah Rebekah's nurse died" signifies that hereditary evil was expelled; "and she was buried below Bethel under the oak" signifies rejected forever; "and he called the name of it Allon-Bacuth" signifies the quality of the natural which was expelled.

4563. *And Deborah Rebekah's nurse died.* That this signifies that hereditary evil was expelled, is evident from the signification of dying, as an end, or ceasing to be such (see n. 494, 3253, 3259, 3276); and here therefore expelled, because the subject is hereditary evil; and from the

representation of Deborah Rebekah's nurse, as hereditary evil. A nurse in nourishing and suckling an infant, properly signifies the instilling of innocence by means of the celestial spiritual, for milk is the celestial spiritual (n. 2184); and the infant which she suckles is innocence (n. 430, 1616, 2126, 2305, 2306). But here by Deborah Rebekah's nurse, is signified that which was received from the mother and nourished from infancy. That this was hereditary evil from the mother, against which the Lord combated, may be evident from what has been shown respecting that hereditary (n. 1414, 1444, 1573); and from His expelling it, so that at length He was not the son of Mary (see
2 n. 2159, 2574, 2649, 3036). It is known that man derives evil from both his parents, and that this evil is called hereditary evil. He is therefore born into it; but still it does not manifest itself until the man becomes an adult, and acts from his understanding and from will therefrom, lying meanwhile concealed, especially in infancy. And since by the mercy of the Lord no one comes into blame for what is hereditary, but for what is actual (n. 966, 2308), and what is hereditary cannot become actual until man acts from his own understanding and his own will, therefore children are led by the Lord by means of children and angels from Him, and hence they appear in a state of innocence, hereditary evil still lurking in everything they do (n. 2300, 2307, 2308). This evil falls to them for nourishment, or is as a nurse to them, even to the time of coming to their own discretion (n. 4063); and then if they are regenerated they are led on by the Lord into a state of new infancy, and at length into heavenly wisdom, thus into genuine infancy, that is, into innocence; for genuine infancy or innocence dwells in wisdom n. 2305, 3183). The difference is, that the innocence of infancy is without, and hereditary evil within; but the innocence of wisdom is within, and evil both actual and hereditary is without. From these and many more things which

have been said before, it is manifest that hereditary evil acts as a nurse from the earliest infancy to the age of new infancy. And thus it is that by a nurse is signified hereditary evil, and that by a nurse is also signified the instilling of innocence by the celestial spiritual. As the ar- 3
rangement and orderly disposition of truths by good in the Lord's natural is treated of in this chapter in the internal sense, and the progress therefrom to interiors (n. 4536), hereditary evil is therefore also treated of, as having been expelled. This is why it is related of Deborah, Rebekah's nurse, in this verse, that she died and was buried under an oak, which is not a thing of sufficient moment to interrupt the series unless it involved such things. The arcanum it- 4
self which is signified in particular by Rebekah's nurse, cannot yet be disclosed. First must be known the nature of the influx of the rational into the natural, namely, that it is from the good of the rational immediately into the good of the natural, and from the good of the rational mediately through its truth into the good of natural truth. Rebekah is the truth of the rational (n. 3012, 3013, 3077); but Isaac is the good of the rational (n. 3012, 3194, 3210). Esau is the good of the natural by immediate influx from the good of the rational, or Isaac; and Jacob is the good, or the good of truth, of the natural by mediate influx through the truth of the rational, or Rebekah. In regard to this influx, mediate and immediate, see above (n. 3314, 3573). This must first be known before the arcanum in particular can be known, why by Rebekah's nurse is here signified and described hereditary evil; for from this it may be evident what this evil is.

4564. *And she was buried below Bethel under the oak.* That this signifies that it was rejected forever, is evident from the signification of being buried, as being rejected, for what is buried is rejected; and from the signification of under the oak, as forever (see above, n. 4552). Below Bethel signifies outside of the natural, for what is said to

be below or beneath, in the internal sense is without (see n. 2148). Bethel is the Divine natural (n. 4089, 4539).
2 The case is this. Evil both hereditary and actual in a man who is being regenerated, is not exterminated so as to vanish away, or become none, but is only separated, and by orderly arrangement by the Lord is rejected to the circumferences (n. 4551, 4552); it remains thus with the man and this to eternity; but he is withheld by the Lord from the evil and is kept in good. When this is effected, it then appears as if evils were cast away and the man was purified from them, or, as is said, justified. All the angels of heaven confess that with them, as far as is of themselves, there is nothing but evil and its falsity; but as far as is from the
3 Lord, there is good and the truth thereof. They who have conceived any other opinion on this subject, and have while living in the world confirmed themselves from their doctrine in the idea that they had been justified and were then without sins, and thus that they were holy, are remitted into the state of their evils, both from what is actual and from what is hereditary, and are kept in that state until they know by living experience that of themselves they are nothing but evil, and that the good in which they had seemed to themselves to be, was from the Lord, consequently not theirs, but the Lord's. So it is with angels, and so also
4 with the regenerate among men. But with the Lord it was otherwise. All the hereditary evil from the mother He altogether removed from Himself, expelled, and cast out. For He had no evil inherited from His Father, because He was conceived of Jehovah, but from the mother: this is the difference. This is meant by the Lord's being made Justice, the Holy Itself, and the Divine.

4565. *And he called the name of it Allon-Bacuth.* That this signifies the quality of the natural which was expelled, is evident from the signification of calling a name, as the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). Allon-Bacuth in the original language signifies the

oak of weeping, and the place was so called because the oak is the lowest of the natural, into which and at length outside of which hereditary evil was cast. That the oak is the lowest of the natural, and also what is forever, see above (n. 4552). But weeping signifies the last farewell; from which it was customary to weep for the dead when they were buried, although it was known that only the dead body was rejected by burial, and that they who had been in the body were living as to their interiors. From this is manifest what quality is signified by Allon-Bacuth, or the oak of weeping.

4566. Verses 9–13. *And God appeared unto Jacob again when he came from Paddan-Aram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel. And God said unto him, I am God Shaddai; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from over him, in the place where He* spake with him.* "And God appeared unto Jacob again when he came from Paddan-Aram, and blessed him" signifies interior natural perception. "And God said unto him, Thy name is Jacob" signifies the quality of the Lord's external Divine natural; "thy name shall not be called any more Jacob" signifies that it should no longer be external only; "but Israel shall be thy name" signifies the quality of the internal natural, or the quality of its spiritual, which is Israel; "and He called his name Israel" signifies the internal natural, or the celestial spiritual of the natural. "And God said unto him" signifies perception from the Divine; "I am God Shaddai" signifies a state of temptation passed, and now Divine consolation; "be fruitful and multiply" signifies good and

* The Latin has *Deus*.

thence truth, Divine; "a nation and a company of nations shall be of thee" signifies good and the Divine forms of good; "and kings shall come out of thy loins" signifies truths from the Divine marriage; "and the land which I gave unto Abraham and Isaac, to thee I will give it" signifies natural Divine good appropriated; "and to thy seed after thee will I give the land" signifies natural Divine truth appropriated. "And God went up from over him, in the place where He spake with him" signifies the Divine in that state.

4567. *And God appeared unto Jacob again when he came from Paddan-Aram, and blessed him.* That this signifies interior natural perception, is evident from the signification of God appeared, as interior perception. That seeing is understanding and perceiving, see above (n. 2150, 2807, 3764, 3863, 4403–4421). Hence God appeared [or was seen], when predicated of the Lord, is perception from the Divine, which is the same with interior perception. That the natural had that perception, is signified by God's appearing unto Jacob, for Jacob represents the Lord's natural, as has been shown many times. "Again when he came from Paddan-Aram" signifies, after he had obtained the knowledges of good and truth, which are signified by Paddan-Aram (see n. 3664, 3680, 4112). "And blessed him" signifies progress to the more interior things of the natural, and the conjunction of good and truth therein. For blessing is predicated of all the good with which any one is gifted by the Lord (n. 1420, 1422, 2846, 3017, 3406), especially of the conjunction of good and truth (n. 3504, 3514, 3530, 3565, 3584).

4568. *And God said unto him, Thy name is Jacob.* That this signifies the quality of the Lord's external Divine natural, is evident from the signification of a name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the representation of Jacob, as the Lord's Divine natural, of which often above. It is called external, because

Israel is the Lord's internal Divine natural, of which in what now follows.

4569. *Thy name shall not be called any more Jacob.* That this signifies that it should no longer be external only, is evident from what was said just above, and from what now follows concerning Israel.

4570. *But Israel shall be thy name.* That this signifies the quality of His internal natural, or the quality of its spiritual, which is Israel, and that *and He called his name Israel* signifies His internal natural, or the celestial spiritual of the natural, is evident from the signification of a name, as quality — see just above (n. 4568); and from the signification of Israel, as the internal of the Lord's natural. No one can know why Jacob was called Israel, unless he knows what the internal natural is, and what the external natural, and further, what is the celestial spiritual of the natural. These things have indeed been explained above, when Jacob was called Israel by the angel; but as they are of such a nature that very little if any knowledge is had of them, it must for that reason be again explained what they are. There are two things in man most distinct from each other, 2
namely, the rational and the natural. The rational constitutes the internal man, and the natural the external; but the natural, like the rational, has also its external and its internal. The external of the natural is from the senses of the body, and from what flows in from the world immediately through these senses. By these man has communication with worldly and corporeal things. Those who are only in this natural are called sensual men, for they scarce go farther with their thought. But the internal of the natural is constituted of the conclusions drawn analytically and analogically from these things in the external, and still it draws and deduces its conclusions from the senses. The natural thus has communication through the senses, with worldly and corporeal things, and by things analogical and analytical with the rational, and thus with the things of

the spiritual world. Such is the natural. There is also given an intermediate, which communicates with both, namely, with the external and with the internal, and thus by the external with what is in the natural world, and by the internal with what is in the spiritual world. This natural is what Jacob in particular represents, and the internal natural is what Israel represents. It is similar with the rational, namely, that it is external and internal, and also mediate; but this, by the Divine providence of the Lord, is to be shown where Joseph is treated of, for Joseph represents the
3 external of the rational. But what the celestial spiritual is, has been told several times before, namely, that the celestial is what is of good, and the spiritual what is of truth; and thus the celestial spiritual is what is of good from truth. Now as the Lord's church is external and internal, and as by the posterity of Jacob must be represented the internals of the church by means of externals, Jacob could therefore no longer be named Jacob, but Israel — see what has been said of this above (n. 4286, 4292). Further it should be known that both the rational and the natural are called celestial and spiritual, celestial when good is received, and spiritual when truth is received from the Lord; for the good which flows in from the Lord into heaven is called celestial, and the truth is called spiritual. Jacob's being called Israel signifies in the supreme sense that the Lord, advancing to interiors, made the natural in Himself Divine, both as to its external and as to its internal; for what is represented, in the supreme sense has reference to Him.

4571. *And God said unto him.* That this signifies perception from the Divine, is evident from the signification of saying in the historic parts of the Word, as perceiving (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That it was from the Divine, is signified by its being God that said; for the Divine was in the Lord from conception. That was His *Esse*, for He was conceived from Jehovah. Hence His perception was from the

Divine; but it was according to the state of reception by His Human, because He made the Human in Himself Divine by successive steps. From this it is manifest that, as the Divine or God was in Him, by the words, God said unto him, is signified perception from the Divine.

4572. *I am God Shaddai.* That this signifies a state of temptation passed, and now Divine consolation, is evident from the signification of God Shaddai, as temptation and afterward consolation. For Jehovah or the Lord was called by the ancients God Shaddai with respect to temptations and consolation after them (see n. 1992, 3667); consequently God Shaddai signifies a state of temptation that is passed, and now Divine consolation. It is passed, because temptations were previously represented by Jacob, especially when he wrestled with the angel (chap. xxxii. 25–32) and when he met Esau (chap. xxxiii.). That there was now consolation, was because by those temptations the conjunction of good and truth in the natural was effected. The conjunction itself causes consolation, because conjunction is the end of temptations; for every one when he comes to the end, has consolation according to the hard things which he suffered in the means. It should be known 2
in general that all conjunction of good with truth is effected by means of temptations. This is because evils and falsities offer resistance and as it were rebel, and strive in every way to prevent the conjunction of good with truth and of truth with good. This combat takes place between the spirits who are with man, that is, between the spirits who are in evils and falsities and those who are in goods and truths, and is perceived by man as a temptation within himself. When therefore the spirits who are in evils and falsities are conquered by the spirits who are in goods and truths, and are compelled to depart, the latter have joy through heaven from the Lord. This joy is also perceived by the man as consolation, and as in himself. But the joy and consolation is not on account of victory, but on ac-

count of the conjunction of good and truth; for all conjunction of good and truth has joy in it, since it is the heavenly marriage in which is the Divine.

4573. *Be fruitful and multiply.* That this signifies good and thence truth Divine, is evident from this, that fructifying is predicated of good, and multiplying of truth (see n. 43, 55, 913, 983, 2846, 2847).

4574. *A nation and a company of nations shall be of thee.* That this signifies good and the Divine forms of good, is evident from the signification of a nation, as the good of the church (see n. 1259, 1260, 1362, 1416, 1849); and from the signification of a company of nations, as truths which are from good, or what is the same, forms of good; and in the supreme sense, in which the Lord is treated of, as Divine truths which are from Divine good,
2 or the Divine forms of good. It must first be told what the forms of good are, and then shown that a company of nations signifies them. Truths from good are said to be forms of good, because they are nothing else than goods formed. He who conceives of truths in any other way, and still more he who separates them from good, does not know what truths are. Truths appear indeed as if separate from good, and thus as a form by themselves; but only to those who are not in good, or to those who think and speak otherwise than as they will and thence act. For man is so created that his understanding and will may constitute one mind; and they do constitute one mind when the understanding acts as one with the will, that is, when one thinks and speaks as he wills and thence acts. His intellectuals are then also forms of his will. The intellectuals are what are called truths, for truths are properly of the understanding; but what are of the will are called goods, for goods are properly of the will. From this it follows that the intellectual viewed in itself, is nothing but
3 the voluntary formed. But as the word form savors of human philosophy, it shall be illustrated by an example,

from which will be manifest that truths are the forms of good. In civil and moral life there is kindness and courtesy.* Kindness is willing well to another from the heart, in the affairs of civil life, and courtesy is testifying it by speech and manner. Thus courtesy in itself considered is nothing but the form of kindness, for this is its origin. So when kindness puts itself forth by courtesy, or courteously by speech and manner, kindness appears in every particular of the courtesy; so that whatever is uttered by speech and exhibited by manner, appears kind, and is the form or image through which the kindness shines forth. They thus make one, as essence and its form, or as what is essential and what is formal. But if any one separates kindness from courtesy, that is, if any one wills evil to a companion, and yet speaks well and behaves himself well toward him, there is then no longer anything of kindness in his speech and manner, however he may study to present a form of kindness by courtesy. It is still unkind, and whoever is clear-sighted calls it so, because it is feigned or fraudulent or deceitful. From this it may be evident how it is with truths 4
and goods; for truths in spiritual life are as courtesy or decorum in civil life. From this it is manifest what truths are when they are the forms of good, and what they are when separated from good; for when not from good, they are from some evil, and are its forms, however they may counterfeit forms of good. That a company of nations means forms of good, may be evident from the signification of nations, as goods, of which just above. Hence a company or congregation of them is a collection of them, which is nothing else than a form; and that this is truth, has been shown. And because truths are what are signified, and by a nation is signified good, it is therefore said not only that a nation shall be from him, but also a company of nations; otherwise one expression would be suffi-

* An imperfect rendering of *honestum* and *decorum*, but serving well for the illustration.

cient. Moreover a company, congregation, and multitude, in the Word, are predicated of truths — as with regard to a multitude, or being multiplied, may be seen above (n. 43, 55, 913, 983, 2846, 2847).

4575. *And kings shall come out of thy loins.* That this signifies truths from the Divine marriage, is evident from the signification of kings, as truths (see n. 1672, 1728, 2015, 2069, 3009, 3670); and from the signification of loins, as what is of marriage love (n. 3021, 4277, 4280); and accordingly what is of the heavenly marriage, and in the supreme sense of the Divine marriage. Truths from the Divine marriage are those which proceed from the Divine Human of the Lord, and are called holy. For the Divine Human of the Lord is the Divine marriage itself. The things that proceed from it are holy things, that are called celestial and spiritual, and make the heavenly marriage, which is truth conjoined to good, and good conjoined to truth. This marriage is in heaven, and in every one who is in heaven; and also in every one who is in the church, if he is in good and at the same time in truth.

4576. *And the land which I gave unto Abraham and Isaac, to thee I will give it.* That this signifies the Divine good appropriated, is evident from the signification of land, as good — for the land of Canaan which is meant by the land here, is in the internal sense the Lord's kingdom and hence the church, which is the Lord's kingdom on the earth (see n. 1607, 3481, 3705, 4447, 4517), and as it means these, it means good, this being the very essential of the Lord's kingdom and church; but in the supreme sense the land of Canaan is the Lord's Divine good, for the good which is in the Lord's kingdom in the heavens and on the earth is from the Lord; from the representation of Abraham and Isaac, as the Lord's Divine — Abraham the Divine Itself, and Isaac the Divine Human, in particular the Lord's Divine rational — respecting Abraham see above (n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207), and

respecting Isaac (n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180); and from the signification of giving it or the land to thee, as appropriating it to the natural; for by Jacob, who here is "thee," the Lord's Divine natural is represented, as has often been shown. From these things it is manifest that by "the land which I gave to Abraham and to Isaac, to thee will I give it," is signified the Divine good appropriated.

4577. *And to thy seed after thee will I give the land.* That this signifies Divine truth appropriated, is evident from the signification of seed, as the truth of faith (see n. 1025, 1447, 1610, 1940), and in the supreme sense the Divine truth (n. 3038); and from the signification of giving the land, as appropriating good — of which just above (n. 4576). Thus by giving the land to thy seed, is signified in the supreme sense appropriating Divine good to Divine truth. That it is the Divine truth appropriated, is because the Lord, before He was glorified, was as to His Human, Divine truth; and hence the Lord says of Himself that He is the Truth (John xiv. 6); and hence also He is called the seed of the woman (Gen. iii. 15). But after the Lord was glorified as to His Human, He became Divine good; and then from Him as from Divine good proceeded and proceeds Divine truth, which is the Spirit of Truth which the Lord was to send, as said in John (xiv. 16, 17; xv. 26, 27; xvi. 13–15: see n. 3704). From this it may be evident that by the words "to thy seed after thee," is signified in the supreme sense Divine truth appropriated to Him; and also that Divine truth proceeds from Divine good, which is Himself, and is appropriated to those who are in good and thence in truth.

4578. *And God went up from over him, in the place where He spake with him.* That this signifies the Divine in that state, is evident from the signification of God going up from over him, as the Divine; for going up involves elevation to interiors, and when predicated of the Lord,

Who here is God, it means elevation to the Divine (see n. 4539); and from the signification of the place where He spake with him, as that state. That place means state see above (n. 2625, 2837, 3356, 3387, 4321). Hence the place where He spake with him is the state in which He was.

4579. Verses 14, 15. *And Jacob set up a pillar in the place where He spake with him, a pillar of stone; and he poured out a drink offering thereon, and poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel.* "And Jacob set up a pillar in the place where He spake with him, a pillar of stone" signifies the holy of truth in that Divine state; "and he poured out a drink offering thereon" signifies the Divine good of truth; "and poured oil thereon" signifies the Divine good of love. "And Jacob called the name of the place where God spake with him, Bethel" signifies the Divine natural and its state.

4580. *And Jacob set up a pillar in the place where He spake with him, a pillar of stone.* That this signifies the holy of truth in that Divine state, is evident from the signification of a pillar, as the holy of truth, to be explained in what follows; and from the signification of "in the place where He spake with him," as in that state—see just above (n. 4578). The origin of pillars being erected, and of men pouring out a drink offering upon them, and pouring
2 oil upon them, is first to be told. The pillars which were erected in ancient times, were either for a sign or for a witness, or for worship. Those for worship were anointed, and were then holy; and worship was also held there, and thus in temples, in groves, in forests under trees, and in other places. This ritual derived its representation from this, that in the most ancient times stones were set up on the boundaries between families of nations, lest they should pass over them to do one another evil—as was also done by Laban and Jacob (Gen. xxxi. 52). That they should

not pass beyond them to do evil was to them a law of nations. And as the stones there were on the boundaries, the most ancient people, who saw in everything on the earth a corresponding celestial and spiritual thing, when they saw these stones as boundaries, thought about truths which are the ultimates of order. But their posterity, who beheld in objects less of what is spiritual and celestial, and more of what is worldly, began to think of them with sanctity only from veneration received from old time. And at length the posterity of the most ancient people, who lived immediately before the flood, and who no longer saw anything spiritual and celestial in earthly and worldly things as objects, began to regard those stones as holy, pouring drink offerings upon them, and anointing them with oil; and they were then called pillars, and were used for worship. This 3
remained after the flood in the Ancient Church, which was representative, but with the difference that the pillars served these as means of attaining to internal worship. For children and youths were instructed by their parents what they represented, and were thus led along to know them as holy, and to be affected by the things which they represented. It is for this reason that the ancients had pillars for worship in their temples, groves, and forests, and upon hills and mountains. But when the internal of worship altogether perished with the Ancient Church, and they began to hold the externals as holy and Divine, and thus to worship them idolatrously, they then erected pillars for their several gods. And as the posterity of Jacob were most prone to idolatrous things, it was forbidden them to erect pillars, and also to have groves, and indeed to hold any worship upon mountains and hills; but they were to be gathered together to one place, where the ark was, and afterward where the temple was, and thus to Jerusalem; otherwise each family would have had their own externals and idols which they worshipped, and thus a representative of a church could not have been instituted with that nation — see what has

been shown above about pillars (n. 3727). From this it may be evident whence pillars originated and what they signified; and that when they were applied to worship, it was holy truth which was represented by them. For that reason it is also said that it was a pillar of stone, for a stone signifies truth in the ultimate of order (n. 1298, 3720, 3769, 3771, 3773, 3789, 3798). It should moreover be known, that the holy is especially predicated of Divine truth; for the Divine is in the Lord, and Divine truth proceeds from Him (n. 3704, 4577), and is called the holy.

4581. *And he poured out a drink offering thereon.* That this signifies the Divine good of truth, is evident from the signification of a drink offering, as the Divine good of truth, of which in what follows. First it must be told what the good of truth is. The good of truth is that which has elsewhere been called the good of faith, and it is love toward the neighbor, or charity. There are two universal kinds of good, one which is called the good of faith, and the other the good of love. The good of faith is what is signified by drink offering, and the good of love by oil. They who are led by the Lord to good by an internal way are in the good of love, but they who are led by an external way are in the good of faith. The men of the celestial church, and likewise the angels of the inmost or third heaven, are in the good of love; but the men of the spiritual church, and likewise the angels of the middle or second heaven, are in the good of faith. For this reason the former good is called celestial good, but the latter spiritual good. The difference is that between willing well from good will, and willing well from good understanding. Thus the latter, namely, spiritual good, or the good of faith, or the good of truth, is what is signified by a drink offering; but the former, namely, celestial good, or the good of love, is what
2 is understood in the internal sense by oil. That such things were signified by the oil and the drink offering, cannot indeed be seen except from the internal sense; and yet it

may be seen by every one that holy things were represented, for unless they were, what else would be the pouring out of a drink offering and the pouring of oil upon a pillar of stone than an idolatrous performance? Just as when one is made king, unless holy things were signified and involved in what is done — in putting a crown on his head, anointing him with oil from a horn upon his forehead and upon his wrists, putting a sceptre into his hand and a sword and keys, investing him with a purple robe and then seating him upon a throne of silver; and then in his riding on a horse in royal trappings and being served at table afterward by those of highest rank, with many more things — unless these represented holy things, and were holy by correspondence with the things of heaven and thence of the church, they would be like children's sports, in larger form, or like plays on the stage. But still all these rituals 3
derived their origin from the most ancient times, when rituals were holy from their representing holy things, and corresponding to the holy things in heaven and thence in the church. They are held holy at this day also, not because it is known what they represent, or to what they correspond, but by interpretation as of emblems which are in use. But if it were known what each of these things represents, and to what holy thing it corresponds — the crown, the oil, the horn, the sceptre, the sword, the keys, riding upon a white horse, and eating while nobles are serving — men would think of them with much more sanctity. But this they do not know, and what is wonderful, they do not wish to know — to such a degree are the representatives and significatives which are in such things, and everywhere in the Word, destroyed in men's minds at this day. That 4
a drink offering signifies the good of truth, or spiritual good, may be evident from the sacrifices in which it was employed. Sacrifices were made from the herd or from the flock, and were representative of the internal worship of the Lord (n. 922, 923, 1823, 2180, 2805, 2807, 2830,

3519). To them were added the bread offering (*minchah*) and the drink offering. The bread offering which consisted of fine flour mingled with oil, signified celestial good, or what is the same, the good of love, oil signifying love to the Lord, and fine flour charity toward the neighbor. But the drink offering, which consisted of wine, signified spiritual good, or what is the same, the good of faith. Both therefore, namely, the bread offering and the drink offering, signified the same things as the bread and wine in the Holy Supper. That these were added to the burnt offerings and sacrifices, is evident in Moses: *Thou shalt offer . . . two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other lamb shalt thou offer between the evenings; and a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink offering of the fourth of a hin of wine for the first lamb;* and so also for the second lamb (Exod. xxix. 38–41). In the same: *In the day when ye wave the sheaf* of the first-fruits of the harvest, *ye shall offer a lamb without blemish of the first year, for a burnt offering unto Jehovah. And the bread offering thereof shall be two tenths of fine flour mingled with oil . . . and the drink offering thereof shall be of wine, the fourth of a hin* (Lev. xxiii. 12, 13, 18). Again: On the day *when the days of his Nazariteship are fulfilled . . . he shall offer his oblation unto Jehovah*, sacrifices, *and a basket of unleavened bread of fine flour, cakes mingled with oil, and unleavened wafers anointed with oil, and their bread offering and their drink offering* (Num. vi. 13–15, 17). Again: Upon the burnt offering they shall offer a *bread offering of a tenth of fine flour mingled with the fourth of a hin of oil; and wine for the drink offering, the fourth of a hin* — in one manner for the burnt offering of a ram, and in another manner for that of a bullock (Num. xv. 3–5, 11). Again: With the burnt offering of the daily sacrifice thou shalt offer *a drink offering . . . the fourth of a hin for* a *lamb; in the holy*

place shalt thou pour out a drink offering of wine unto Jehovah (Num. xxviii. 6, 7). The bread offerings and drink offerings will be further treated of with the sacrifices of various kinds (Num. xxviii. 7–31; xxix. 1–40). That the 6
bread offering and the drink offering signified those things, may be evident also from this, that love and faith make the all of worship; and that the bread, which is here of fine flour mingled with oil, and the wine, signify love and faith, and thus the all of worship, in the Holy Supper, may be seen above (n. 1798, 2165, 2177, 2187, 2343, 2359, 3464, 3735, 3813, 4211, 4217). But when the people fell away 7
from the genuine representative of the worship of the Lord, and turned themselves to other gods, and poured out drink offerings to them, then by the drink offerings were signified those things which are opposite to charity and faith, namely, the evils and falsities of the love of the world — as in Isaiah: *Ye inflame yourselves with gods under every green tree. . . . Even to them hast thou poured a drink offering, thou hast offered a bread offering* (lvii. 5, 6). Inflaming themselves with gods stands for lusts for falsity. That gods mean falsities, see above (n. 4402, 4544). Under every green tree means from belief of all falsities (n. 2722, 4552). Pouring a drink offering and offering a bread offering to them, means worship of them. Again: *Ye that forsake Jehovah, that forget the mountain of My holiness, that prepare a table to Gad, and fill up a drink offering unto Meni* (lxv. 11). In Jeremiah: *The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of the heavens, and to pour out a drink offering to other gods* (vii. 18). Again: *Doing we will do every* 8
word that is gone forth out of our mouth, to burn incense to the queen of the heavens, and to pour out a drink offering unto her as we and our fathers have done . . . and our princes, in the cities of Judah, and in the streets of Jerusalem (xliv. 17–19). The queen of the heavens stands for all falsities; for the hosts of the heavens in the genuine

sense are truths, but in the opposite sense falsities, as also the king and queen; and thus the queen stands for all of them, and pouring drink offerings to her is to worship.

9 Again: *The Chaldeans . . . shall burn the city, and the houses upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods* (xxxii. 29). The Chaldeans stand for those who are in worship in which there is falsity, burning the city for destroying and vastating those who are in doctrines of falsity, offering incense unto Baal upon the roofs of the houses for worshipping evil, pouring out drink offerings unto other gods for the worship

10 of falsity. In Hosea: *They shall not dwell in Jehovah's land, but Ephraim shall return to Egypt, and they shall eat unclean food in Assyria. They shall not pour out wine to Jehovah* (ix. 3, 4). Not dwelling in Jehovah's land, stands for not being in the good of love, Ephraim returning to Egypt for the intellectual of the church acquiring mere knowledge and becoming sensual; their eating unclean food in Assyria means impure and profane things from reasoning, their not pouring out wine to Jehovah, that there will be no

11 worship from truth. In Moses: It shall be said, *Where are their gods, the rock in which they trusted; which did eat the fat of their sacrifices, and drank the wine of their drink offering? Let them rise up and help* them (Deut. xxxii. 37, 38). Gods stand for falsities as above, that did eat the fat of their sacrifices for their destroying the good of worship, that drank the wine of their drink offerings for their destroying the truth of worship. Drink offerings are also predicated of blood, in David: *Their sorrows shall be multiplied; they have hastened to another; their drink offerings of blood will I not offer, and I will not take up their names upon my lips* (Ps. xvi. 4); and by them are signified the profanations of truth; for blood in that sense is violence offered to charity (n. 374, 1005), and profanation (n. 1003).

4582. *And poured oil thereon.* That this signifies the

Divine good of love, is evident from the signification of oil, as the Divine good of love (see n. 886, 3728). By setting up a pillar of stone, pouring out a drink offering upon it and oil, is described in the internal sense the process of advance from truth which is in the ultimate to interior truth and good, and at length to the good of love. For the pillar of stone is truth in the ultimate of order (n. 4580), the drink offering is interior truth and good (n. 4581), and the oil the good of love. Such was the Lord's process of advance in making His Human Divine, and such also is man's process when the Lord makes him celestial by regeneration.

4583. *And Jacob called the name of the place where God spake with him, Bethel.* That this signifies the Divine natural and its state, is evident from the signification of calling a name, as the quality (see n. 144, 145, 1754, 2009, 2724, 3006, 3421); and from the signification of Bethel, as the Divine natural (n. 4559, 4560). That this is its state, is signified by the place where God spake with him, as above (n. 4578).

4584. Verses 16–20. *And they journeyed from Bethel; and there was still a space of land to come to Ephrath; and Rachel brought forth, and suffered hard things in her bringing forth. And it came to pass, in her suffering hard things in her bringing forth, that the midwife said unto her, Fear not, for this also shall be a son to thee. And it came to pass, as her soul was in departing, that she was about to die; and she called his name Benoni; and his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, that is Bethlehem. And Jacob set up a pillar upon her grave; that is the pillar of Rachel's grave unto this day.* "And they journeyed from Bethel; and there was still a space of land to come to Ephrath" signifies that now was the spiritual of the celestial — Joseph is the celestial of the spiritual; "and Rachel brought forth, and suffered hard things in her bringing forth" signifies tempta-

tions of interior truth. "And it came to pass, in her suffering hard things in her bringing forth" signifies after temptations; "that the midwife said unto her, Fear not" signifies perception from the natural; "for this also shall be a son to thee" signifies spiritual truth. "And it came to pass, as her soul was in departing, that she was about to die" signifies a state of temptations; "and she called his name Benoni" signifies the quality of that state; "and his father called him Benjamin" signifies the quality of the spiritual of the celestial. "And Rachel died, and was buried in the way to Ephrath" signifies the end of the former affection for interior truth; "that is Bethlehem" signifies in place thereof the resurrection of a new spiritual of the celestial. "And Jacob set up a pillar upon her grave" signifies the holy of the spiritual truth that would be raised up there; "that is the pillar of Rachel's grave unto this day" signifies the state of the holy for ever.

4585. *And they journeyed from Bethel; and there was still a space of land to come to Ephrath.* That this signifies that now was the spiritual of the celestial, is evident from the signification of journeying from Bethel, as the continuation of the progress of the Divine from the Divine natural — that journeying means what is continuous, may be seen above (n. 4554), here in the supreme sense the continuation of the progress of the Divine, and that Bethel is the Divine natural (n. 4559, 4560); from the signification of a space of land in coming, as what is intermediate, of which in what follows; and from the signification of Ephrath, as the spiritual of the celestial in the former state — of which below where Bethlehem is treated of, which is the spiritual of the celestial in the new state. Hence it is said,
2 Ephrath, that is Bethlehem (verse 19). In these verses the subject is the progress of the Lord's Divine toward interiors; for when the Lord made His Human Divine, He advanced in the like order as when He makes man new by regeneration, namely, from the external to the interiors,

and thus from truth which is in the ultimate of order, to good which is interior, and is called spiritual good, and from this to celestial good. But these things cannot fall into the understanding of any one, unless it is known what the external man and the internal man are, and that the former is distinct from the latter, although while man is living in the body they appear as one; also, unless it is known that the natural constitutes the external man, and the rational the internal; and unless it is further known what the spiritual is and what the celestial. These things 3
have indeed been explained several times before; but still they who have previously had no idea concerning them, for the reason that they have not been in any desire of knowing the things of eternal life, cannot have any such idea. They say, What is the internal man? Can it be distinct from the external? What is the natural, and the rational? Are they not one? And further, What is the spiritual, and the celestial? Is it not a new distinction? We have heard of the spiritual. That the celestial is anything else, we have not heard. But still the truth is this. They who have not previously procured to themselves any idea on these subjects, for the reason that the cares of the world and of the body have possession of all their thought, and take away all desire of knowing anything else; or because they deem it sufficient to know their doctrinal tenets as they are commonly known, and that it does not concern them to think further — saying, We see the world, but the other life we do not see, perhaps it exists and perhaps not — such persons remove these things from themselves, for even at the first look they reject them in heart. Neverthe- 4
less, as they are such things as are contained in the internal sense of the Word, and these cannot be explained without adequate terms, and we have no terms more adequate for expressing exterior things than the term natural, for interior things than the term rational, for those things which are of truth the term spiritual, and those which are of good

the term celestial, there is no other way than to use these expressions, for without expressions adapted to the subject nothing can be described. In order therefore that those who are in the desire of knowing, may receive some idea of what the spiritual of the celestial is which Benjamin represents, and which Bethlehem signifies, it is to be briefly told. In the supreme sense the subject is the glorification of the Lord's natural, and in the respective sense the regeneration of man as to his natural. That Jacob represented the man of the church as to his external, and Israel as to his internal, and thus Jacob as to his exterior natural, and Israel as to his interior natural, has been shown above (n. 4286); for the spiritual man is from the natural, but the celestial is from the rational. It has also been shown that the Lord's glorification proceeded from externals to interiors, in like manner as proceeds the regeneration of man, and that for the sake of this representation Jacob was
5 called Israel. But a farther advance toward interiors is now treated of, namely, toward the rational; for, as was said just above, the rational constitutes the internal man. The intermediate between the internal of the natural and the external of the rational is what is meant by the spiritual of the celestial, which is signified by Ephrath and Bethlehem, and represented by Benjamin. This intermediate derives somewhat from the internal of the natural which is Israel, and from the external of the rational which is Joseph; for that which is intermediate derives somewhat from both, otherwise it cannot serve as an intermediate. That one may from spiritual become celestial, he must needs advance through this intermediate. To climb up to higher things
6 without an intermediate is not possible. The nature of the progress through that intermediate is therefore here described by Jacob's coming to Ephrath, and by Rachel's bringing forth Benjamin there. From this it is manifest that by their journeying from Bethel, and by there being yet a tract of land to come to Ephrath, is signified the con-

tinuation of the progress of the Lord's Divine from the Divine natural to the spiritual of the celestial, which is signified by Ephrath and Bethlehem, and represented by Benjamin. The spiritual of the celestial is the intermediate that is spoken of, being called spiritual from the spiritual man, which viewed in itself is the interior of the natural man, and celestial from the celestial man, which viewed in itself is the rational man. Joseph is the exterior rational man, and therefore the celestial of the spiritual from the rational is predicated of him.

4586. *And Rachel brought forth, and suffered hard things in her bringing forth.* That this signifies the temptations of interior truth is evident from the signification of bringing forth, as the coming into existence of spiritual things which are of truth and celestial things which are of good — for by bringing forth nothing else is understood in the internal sense than what is of spiritual birth (see n. 1145, 1255, 2584, 3860, 3868, 3905, 3915, 3919, 4070) ; from the representation of Rachel, as affection for interior truth (see n. 3758, 3782, 3793, 3819) ; and from the signification of suffering hard things, as undergoing temptations. For when suffering hard things is predicated of truths and goods, or of spiritual things and celestial things, nothing else is meant, inasmuch as no one can attain to these except by temptations. Then interior goods and truths combat with the evils and falsities from what is hereditary and what is of the life ; since man is then kept by the Lord in goods and truths from the interior, and is assaulted by the evils and falsities which burst forth from what is hereditary, and those which are present from the life — that is, by the spirits and genii who are in those evils and falsities and with the man. Hence come temptations, by means of which not only are the evils and falsities when they are overcome, cast out and removed, but the goods and truths also are confirmed. These are the things which are signified by Rachel's bringing forth, and by her suffering hard things in her bringing forth.

4587. *And it came to pass, in her suffering hard things in her bringing forth.* That this signifies after temptations, is evident from what was said just above (n. 4586), and thus without further explanation.

4588. *That the midwife said unto her, Fear not.* That this signifies perception from the natural, is evident from the signification of saying in the historicals of the Word, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the signification of a midwife, as the natural. The midwife is the natural here, because when interior temptations are being undergone, that is, when the interior man is undergoing temptations, the natural is then as a midwife; for unless the natural affords aid, in no way can any birth of interior truth take place; for when interior truths are born, it is the natural which receives them into its bosom, since it enables them to come forth. Thus it is with the things of spiritual birth, that their reception must be wholly in the natural. This is the reason that when man is being regenerated, the natural is first prepared to receive; and as far as this is made receptive, so far interior truths and goods can be brought forth and multiplied. This is also the reason that if the natural man has not been prepared for receiving the truths and goods of faith in the life of the body, he cannot receive them in the other life, and thus cannot be saved. This is what is meant by the common saying that as the tree falls, so it lies, or as man dies, such he will be. For man has with him in the other life all his natural memory, or that of his external man, though not there permitted to use it (n. 2469–2494). Thus it is there as a foundation plane, into which interior truths and goods fall; and if that plane is not receptible of the goods and truths which flow in from the interior, the interior goods and truths are either extinguished, or perverted, or rejected. From these things
2 it may be evident that the natural is as a midwife. That inasmuch as the natural is a recipient when the interior

man brings forth, it is as a midwife, may be evident also from the internal sense of the things related of the midwives who saved alive the sons of the Hebrew women, contrary to Pharaoh's command — as in Moses: *The king of Egypt said to the midwives of the Hebrew women . . . and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt spake to them, but saved the men children alive. And the king of Egypt called the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively, and have brought forth ere the midwife come unto them. And God did good to the midwives, and the people were multiplied, and became very numerous. And it came to pass, because the midwives feared God, that He made them houses* (Exod. i. 15–21). By the daughters and sons which the Hebrew women brought forth, are represented the goods and truths of a new church; by the midwives, the natural as far as it is a recipient of goods and truths; by the king of Egypt, the faculty of knowing in general (see n. 1164, 1165, 1186), which extinguishes truths, as is done when the faculty of knowing enters into the things of faith by an inverted way, believing nothing but what the faculties of sense and knowledge dictate. That the midwives here are receptions of truth in the natural, will by the Divine mercy of the Lord be confirmed when the contents of that chapter come to be explained.

4589. *For this also shall be a son to thee.* That this signifies spiritual truth, may be evident from the signification of a son, as truth (see n. 489, 491, 533, 1147, 2623, 3373); here spiritual truth, because it is Benjamin who is the son here, by whom the spiritual of the celestial is represented.

4590. *And it came to pass, as her soul was in departing,*

that she was about to die. That this signifies a state of temptations, is evident from the signification of the soul going forth and dying, as the last of temptation, which is when the old man dies and the new receives life. That this is the signification is manifest from what precedes, showing that her suffering hard things in bringing forth means the temptation of interior truth (n. 4586, 4587); and from what follows at verse 19, that Rachel died.

4591. *And she called his name Benoni.* That this signifies the quality of that state, is evident from the signification of calling a name, as quality, as often shown above. The state here described in the internal sense is a state of temptations, the quality of which is what is signified by Benoni, for Benoni in the original language signifies son of my grief or mourning. That names significative of the state were given to children in ancient times, may be seen above (n. 1946, 2643, 3422, 4298).

4592. *And his father called him Benjamin.* That this signifies the quality of the spiritual of the celestial, is evident from the representation of Benjamin, as the spiritual of the celestial. What this is, was explained above (see n. 4585), namely, that it is the intermediate which exists between the spiritual and the celestial, or between the spiritual man and the celestial man. Benjamin signifies in the original language the son of the right hand; and by a son of the right hand is signified spiritual truth which is from celestial good, and the power therefrom; for good has power by means of truth (n. 3563). A son is truth (see n. 489, 491, 533, 1147, 2623, 3373), and the hand, power (n. 878, 3091, 3563); and hence the right hand is highest power. From this it is manifest what is signified by sitting at the right hand of God, namely, a state of power from truth which is from good (n. 3387), which when predicated of the Lord, is omnipotence, and also the Divine truth which proceeds from the Lord's Divine good (as in Ps. cx. 1: Matt. xxii. 44; xxvi. 63, 64: Mark xiv. 61, 62; xvi. 19:

Luke xxii. 69). And because it is Divine power, that is, omnipotence, it is therefore said, at the right hand of the power, or virtue, of God. It is manifest from this what 2
Benjamin signifies in the genuine sense, namely, spiritual truth which is from the celestial good which is Joseph. Both together, therefore, are the intermediate which is between the spiritual man and the celestial man, as said above (n. 4585). But this good and this truth are distinct from the celestial which is represented by Judah and the spiritual which is represented by Israel, of which the former is higher or more interior, and the latter is lower or more external; for, as was said, they are an intermediate. But no one can have an idea of the good which is represented by Joseph, and of the truth which is represented by Benjamin, but he who is enlightened by the light of heaven. Angels have a clear idea of them, because all the ideas of their thought are from the light of heaven, which is from the Lord, in which they see and perceive innumerable things which man can in no wise comprehend, and still less express. Let this be for an illustration. All men whatever 3
are born natural, with the power of becoming either celestial or spiritual; but the Lord alone was born spiritual celestial. And because it was so, He was born in Bethlehem, where is the boundary of the land of Benjamin; for by Bethlehem is signified the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial. That He alone was born spiritual celestial, is because the Divine was in Him. These things no one can ever comprehend who is not in the light of heaven; for he who is in the light of the world, and has his perception therefrom, scarce knows what truth is and what good is; still less what it is to ascend to the interior things of truth and good by degrees; and thus nothing at all of the innumerable things of truth and good, in every degree, which are plainly manifest before the angels as in noonday light. From this it is manifest what the wisdom of angels is, compared with that

4 of men. There are six names which frequently occur in the prophets, where the church is treated of, namely, Judah, Joseph, Benjamin, Ephraim, Israel, and Jacob. He who does not know what of the good and truth of the church is meant by each one of them in the internal sense, can in no way know anything of the Divine arcana of the Word therein. Nor can he know what of the church is meant, unless he knows what the celestial is which is Judah, what the celestial of the spiritual which is Joseph, what the spiritual of the celestial which is Benjamin, what the intellectual of the church which is Ephraim, what the internal spiritual which is Israel, and what the external spir-
5 itual which is Jacob. As regards Benjamin in particular, because he represents the spiritual of the celestial, and Joseph the celestial of the spiritual, and thus both together the intermediate between the celestial and spiritual man, and because they are hence most closely conjoined, therefore also their conjunction is described in the history of Joseph in these passages: Joseph told his brethren that they must bring their youngest brother, lest they should die (Gen. xlii. 20). When they returned with Benjamin, and Joseph *saw Benjamin his brother . . . he said, Is this your youngest brother? . . . And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn toward his brother; and he sought where to weep, and he* therefore *entered into his chamber, and wept there* (Gen. xliii. 29, 30). *He multiplied Benjamin's portion above the portions of them all five times* (Gen. xliii. 34). After he made himself known to his brethren, *he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck* (Gen. xlv. 14). He gave changes of raiment to them all, *but to Benjamin he gave three hundred* pieces *of silver, and five changes of raiment* (Gen. xlv. 22).
6 From these things it is manifest that Joseph and Benjamin were most closely conjoined, not because they were of one mother, but because by them is represented the spiritual

conjunction which exists between the good which is Joseph and the truth which is Benjamin, and because both are intermediate between the celestial and the spiritual man. For this reason Joseph could not be conjoined with his brethren, nor with his father, except by means of Benjamin; for without an intermediate, conjunction is not given. This was the cause of Joseph's not revealing himself sooner. Moreover by Benjamin in other parts of the Word, espe- 7
cially the prophetic, is signified spiritual truth which is of the church — as in the prophecy of Moses concerning the sons of Israel: *Of Benjamin he said, The beloved of Jehovah shall dwell in safety by him, covering him all the day, and between his shoulders shall he dwell* (Deut. xxxiii. 12). The beloved of Jehovah is spiritual truth which is from celestial good. It is predicated of this good that it dwells in safety with that truth, covers it the whole day, and also dwells between its shoulders; for the shoulders in the internal sense are all power (n. 1085); and good has all its power by means of truth (n. 3563). In Jeremiah: *Flee,* 8
ye sons of Benjamin, out of the midst of Jerusalem; and in blowing blow the trumpet, and take up a prophecy upon the house of the vineyard; for evil looketh forth from the north, and a great destruction (vi. 1). The sons of Benjamin stand for spiritual truth from the celestial, Jerusalem for the spiritual church, the house of the vineyard, or Bethhaccherem, for the same, the evil out of the north for man's sensual and his knowledge therefrom. Again: *It shall come to pass, if ye . . . hallow the sabbath day . . . they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountain, and from the south, bringing burnt offering, and sacrifice, and the bread offering, and frankincense, and bringing thanksgiving, unto the house of Jehovah* (xvii. 24, 26). And again 9
elsewhere: *In the cities of the mountain, in the cities of the plain, and in the cities of the south, and in the land of*

Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks again pass under the hands of him that telleth them (xxxiii. 13). Here also the land of Benjamin stands for the spiritual truth of the church; for all the things of the church, from the first degree to the last, are signified by the cities of Judah, the places about Jerusalem, the land of Benjamin, the plain, the moun-
10 tain, and the south. In Hosea: *Blow ye the cornet in Gibeah, and the trumpet in Ramah, shout at Beth-aven; after thee, O Benjamin. Ephraim shall become a desolation, in the day of rebuke* (v. 8, 9). Gibeah, Ramah, and Beth-aven stand for what is of spiritual truth from the celestial, which is Benjamin; for Gibeah was in Benjamin (Judges xix.), and Ramah also (Josh. xviii. 25), as likewise Beth-aven (Josh. xviii. 12). To blow the cornet and the trumpet and to shout, mean to announce that the intellectual of the church, which is Ephraim, is desolated.
11 In Obadiah: *The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble. . . . And they of the south shall possess the mount of Esau, and they of the plain the Philistines; and they shall possess the field of Ephraim, and the field of Samaria, and Benjamin Gilead* (ver. 18, 19). That names signify things is plainly manifest here, as in other places, for unless it is known what is signified by the house of Jacob, the house of Joseph, the house of Esau, the mountain of Esau, the Philistines, the field of Ephraim, the field of Samaria, Benjamin, and Gilead, and moreover what by them of the south, by a house, plain, mountain, and field, nothing here will ever be comprehended; nor were the things here stated historically so done; but he who knows what each of the things involves, will find heavenly arcana therein.
12 Here also Benjamin is the spiritual from the celestial. In like manner these words in Zechariah: *Jehovah shall be king over all the earth; in that day shall Jehovah be one, and His name one. All the land* around *shall be as the*

plain, from Gibeah to Rimmon . . . and shall dwell in her place, thence from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel, unto the king's wine-presses (xiv. 9, 10). So in David: *Give ear, O Shepherd of Israel, Thou That leadest Joseph like a flock, Thou That sittest upon the cherubim. . . . Before Ephraim, and Benjamin, and Manasseh, stir up Thy might, and come to save us* (Ps. lxxx. 1, 2). So in the prophecy of Deborah and Barak: *Jehovah shall rule for me among the mighty. Out of Ephraim they whose root is in Amalek; after thee, O Benjamin, among thy peoples, out of Machir shall come down lawgivers, and out of Zebulun they that take the staff of the scribe* (Judges v. 13, 14). In John: *I heard the number of them which were* 13
sealed, a hundred forty-four thousand sealed out of every tribe . . . of Israel. . . . Of the tribe of Zebulun were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand (Apoc. vii. 4, 8). By the tribes of Israel here are signified those who are in goods and truths, and hence in the Lord's kingdom; for tribes and twelve, or what is the same, twelve thousand, are all things of love and faith, or all things of good and truth (n. 577, 2089, 2129, 2130, 3272, 3858, 3913, 3926, 3939, 4060). These things are here divided into four classes, the last of which is twelve thousand sealed of Zebulun, and of Joseph, and of Benjamin, because by the tribe of Zebulun is signified the heavenly marriage (n. 3960, 3961), in which heaven is, and thus in which all things are. Joseph is here the celestial of the spiritual, or the good of truth, and Benjamin is the truth of that good, or the spiritual of the celestial. This is what makes marriage in heaven, and this is why they are named last. Because the spiritual of the celestial in 14
the church, or the truth of good, which is the intermediate between celestial good and spiritual truth, was represented by Benjamin, therefore Jerusalem fell to the inheritance of

the sons of Benjamin; for Jerusalem, before Zion was built there, signified the church in general. That Jerusalem fell to Benjamin may be seen in Joshua xviii. 28; and also in Judges i. 21.

4593. *And Rachel died, and was buried in the way to Ephrath.* That this signifies the end of the former affection for interior truth, is evident from the signification of dying, as ceasing to be such (see n. 494), and thus an end; from the representation of Rachel, as affection for interior truth (n. 3758, 3782, 3793, 3819); from the signification of being buried, as the rejection of a former state, and the resuscitation of a new one (n. 2916, 2917, 3256); and from the signification of Ephrath, as the spiritual of the celestial in the former state (n. 4585). From this it is manifest that by Rachel's dying and being buried in the way to Ephrath, is signified the end of the former state of affection for interior truth and the resuscitation of a new state, which
2 is Bethlehem, the explanation of which directly follows. In the genuine sense, by Rachel's dying and being buried in the way to Ephrath, is signified what was hereditary, that by means of temptations it was expelled forever. What was hereditary was the human affection for interior truth, which the Divine affection expelled. It was for this reason that this son was called by his mother Benoni, or a son of pain, but by his father Benjamin, or a son of the right hand. In the human affection from the mother is inherited what is evil, but in the Divine affection there is nothing but good; for in the human affection there is the glory of self and the world as an end for the sake of self; but in the Divine affection there is an end for the sake of self, that it may be from self to save the human race — according to the Lord's words in John: *I pray for . . . those whom Thou hast given Me. . . . For all things that are Mine are Thine, and Thine are Mine; but I am glorified in them. . . . That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. . . . The glory which*

Thou gavest Me, I have given them; that they may be one, even as We are one; I in them, and Thou in Me (xvii. 9, 10, 21–23).

4594. *That is Bethlehem.* That this signifies in place thereof the resurrection of a new spiritual of the celestial, is evident from the signification of Bethlehem, as the spiritual of the celestial in a new state; for Ephrath is the spiritual of the celestial in the former state (n. 4585), and by her being buried there is signified the resurrection of a new state (n. 4593). That Rachel brought forth her second son, or Benjamin, in Bethlehem, and died in bringing him forth, also that David was born in Bethlehem and there anointed king, and at length that the Lord was there born, involves an arcanum which has not yet been revealed, and could not be revealed to any one who did not know what is signified by Ephrath and by Bethlehem, and what was represented by Benjamin, and also by David; and especially who did not know what the spiritual of the celestial is, for this was signified by those places and represented by those persons. The reason that the Lord was born there 2
and not elsewhere, is that He alone was born a spiritual celestial man, but all others natural, with the faculty or ability to become either celestial or spiritual by regeneration from the Lord. That the Lord was born a spiritual celestial man, was that He might make His Human Divine, and this according to order from the lowest degree to the highest, and might thus arrange into order all things in the heavens and all things in the hells. For the spiritual celestial is intermediate between the natural or external man and the rational or internal man (see above, n. 4585, 4592), and thus below it was the natural or the external, and above it the rational or the internal. He who cannot apprehend 3
these things, will by no means comprehend by any revelation whatever, why the Lord was born in Bethlehem. For from the most ancient time Ephrath signified the spiritual of the celestial, and hence Bethlehem had the same signifi-

cation afterward. This now is the reason that these things are said in David: *He sware unto Jehovah, he vowed unto the Mighty One of Jacob, Surely I will not come into the tent of my house, nor go up upon the couch of my bed, I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for Jehovah, tabernacles for the Mighty One of Jacob. Lo, we heard of Him in Ephrathah, we found Him in the fields of the wood. We will go unto His tabernacles, we will worship at the footstool of His feet* (Ps. cxxxii. 2–7). That these things were said of the Lord, is clearly manifest. We heard of Him, and we found Him, is expressed in the original language at the end of the
4 words by the letter *h* taken from the name Jehovah. And in Micah: *Thou Bethlehem Ephrathah, it is little that thou be among the thousands of Judah, out of thee shall one come forth unto Me who shall be Ruler in Israel, whose goings forth are from of old, from the days of eternity* (v. 2: Matt. ii. 6). From these prophecies it was known to the Jewish people that the Messiah, or Christ, should be born in Bethlehem — as is evident in Matthew: Herod, *gathering together all the chief priests and scribes of the people, inquired of them where the Christ* [the Messiah] *should be born. And they said unto him, In Bethlehem of Judea* (ii. 4, 5). And in John: The Jews said, *Hath not the Scripture said that the Christ* [Messiah] *cometh of the seed of David, and from Bethlehem, the city where David was?* (vii. 42.) That He was also born there may be seen in Matthew (ii. 1), and in Luke (ii. 4–7). For this reason also, and because He was from David, the Lord is called a shoot out of the stock of Jesse, and the root of Jesse (Isa. xi. 1, 10); for Jesse, David's father, was a Bethlehemite, and David was born in Bethlehem and was anointed king there (1 Sam. xvi. 1–14; xvii. 12). Hence Bethlehem was called the city of David (Luke ii. 4, 11: John vii. 42). By David is represented the Lord, especially as to His royalty, or the Divine truth (n. 1888).

4595. *And Jacob set up a pillar upon her grave.* That this signifies the holy of the spiritual truth that would be raised up there, is evident from the signification of a pillar, as the holy of truth (see n. 4580), here of spiritual truth from the celestial, because that is the truth treated of; and from the signification of a grave, as resurrection (n. 2916, 2917, 3256).

4596. *That is the pillar of Rachel's grave unto this day.* That this signifies the state of the holy for ever, is evident from the signification of a pillar, as the holy of truth, and from the signification of a grave, as resurrection — see just above; and from the signification of to this day, as for ever (see n. 2838, 3998).

4597. Verses 21, 22. *And Israel journeyed, and spread his tent beyond the tower of Eder. And it came to pass, while Israel abode in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard.* "And Israel journeyed" signifies the celestial spiritual of the natural at this time; "and spread his tent beyond the tower of Eder" signifies its interiors. "And it came to pass, while Israel abode in that land" signifies when in this state; "that Reuben went and lay with Bilhah his father's concu- 2
bine" signifies the profanation of good by faith separate; "and Israel heard" signifies that this faith was rejected.

4598. *And Israel journeyed.* That this means the celestial spiritual of the natural at this time, is evident from the signification of journeying, as what is successive or continuous (see n. 4375, 4554), here more toward interiors; and from the representation of Israel here, as the celestial spiritual of the natural (n. 4286). What the celestial spiritual of the natural is, has been explained before, namely, that it is the good of truth, or the good of charity procured by means of the truth of faith. What advance toward interiors is, is little known in the world. It is not an advance into knowledges, for this advance is often given without any advance toward interiors, and very often with retrogres-

sion from them. Neither is it advance into the judgment of manhood, for this also is sometimes had with retrogression from interiors. Nor is it advance into knowledges of interior truth, for these knowledges avail nothing unless man is affected by them. Advance toward interiors is an advance toward heaven and the Lord by means of knowledges of truth implanted in affection for them, and thus by
2 means of affections. What is the nature of the advance toward interiors, is not apparent to any one in the world; but in the other life it is manifest, for there it is from a kind of cloud into light, since they who are only in exteriors are relatively in a cloud, and are also seen in a cloud by angels. But they who are in interiors are in light, and accordingly in wisdom, for light there is wisdom. And, what is wonderful, they who are in a cloud cannot see those who are in light as in light, but they who are in light can see those who are in a cloud as in a cloud. Because the subject is the advance of the Lord's Divine toward interiors, Jacob is here called Israel; but at other times he is called Jacob — as in the preceding verse of this chapter, and in the last verse.

4599. *And spread his tent beyond the tower of Eder.* That this signifies its interiors, is evident from the signification of spreading a tent, as the advance of the holy, here toward interiors — that a tent denotes what is holy may be seen above (n. 414, 1102, 2145, 2152, 3312, 4391); from the signification of "beyond the tower," as into interiors, of which in what follows; and from the signification of Eder, as the quality of the state, namely, of the advance of the holy to interiors. That tower had this signification from ancient time; but as it is mentioned nowhere else in the Word, except in Joshua (chap. xv. 21), this cannot be confirmed, as with other names, from parallel passages. That beyond the tower means to interiors, is because the things which are interior are expressed by things lofty and high, thus by mountains, hills, towers, the roofs of houses, and

the like. The reason is, that to minds which derive their ideas from the natural things of the world through the external senses, interior things appear as higher (n. 2148). That towers signify interior things may also be evident from 2
other passages in the Word, as in Isaiah: *My well beloved hath a vineyard in a horn of the son of oil, and he inclosed it about, and gathered out the stones thereof, and planted it with a noble vine, and built a tower in the midst of it* (v. 1, 2). The vineyard stands for the spiritual church, the noble vine for spiritual good, the tower built in the midst of it for the interior things of truth. In like manner also in the Lord's parable in Matthew: *A man that was a householder . . . planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen* (xxi. 33: Mark xii. 1). In Ezekiel: 3
The sons of Arvad and thine army were upon thy walls round about, and the Gammadim were in thy towers; they hanged their shields upon thy walls round about; they have perfected thy beauty (xxvii. 11) — where Tyre is treated of, by which are signified the knowledges of good and truth, or those who are in them; the Gammadim in its towers stand for knowledges of interior truth. In Micah: *Jehovah* 4
shall reign over them in mount Zion from henceforth even for ever. And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, and the former kingdom shall return, the kingdom of the daughter of Jerusalem (iv. 7, 8) — where is described the Lord's celestial kingdom, its inmost, which is love to the Lord, by mount Zion; its derivative, which is mutual love, by the hill of the daughter of Zion, which love in the spiritual sense is called charity toward the neighbor; its interior truths of good by the tower of the flock; that from this comes the spiritual kingdom of the celestial, is signified by the kingdom of the daughter of Jerusalem. In David: *Let mount Zion be glad, let the daughters of Judah rejoice because of Thy judgments. Walk about Zion, and go round about her, tell the towers*

thereof (Ps. xlviii. 11, 12) — where towers stand for the in-
5 terior truths which defend what is of love and charity. In Luke: *Whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, desiring to build a tower, sitteth not down first and counteth the cost, whether he have wherewith to complete it? . . . Or what king is there going to make war with another king, who sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand* (xiv. 27, 28, 31, 33). He who does not know the internal sense of the Word, has no other idea than that in this the Lord spoke by comparison, and that by building a tower and making war nothing further is meant — not knowing that all comparisons in the Word are significative and representative, and that to build a tower is to procure for one's self interior truths, and that to make war is to combat from them; for the subject here is the temptations which those undergo who are of the church, and who are here called the Lord's disciples. These temptations are signified by their cross which they must carry; and that they by no means conquer from themselves or from what is their own, but from the Lord, is signified by *whosoever . . . forsaketh not all that he hath, he cannot be My disciple.* Thus do all these things cohere; whereas if the things that are related of the tower and the war are understood only comparatively, without an interior sense, they do not cohere. From this it is mani-
6 fest what light is given from the internal sense. The interiors of those who are in the love of self and the world, and thus the falsities from which they combat, and by which they confirm their religion, are also expressed in the opposite sense by towers — as in Isaiah: *The loftiness of men shall be brought low, and Jehovah* [*alone*] *shall be exalted.* [*For there shall be a day of Jehovah*] *Zabaoth upon every one that is proud and lofty and upon every one that is lifted up, and he shall be humbled; and upon all the cedars of*

Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fenced wall (ii. 11–16) — where the interiors and the exteriors of those loves are described by the cedars, oaks, mountains, hills, tower, and wall — interior falsities by the tower; thus also interior things by those that are high; with the difference that they who are in evils and falsities believe themselves high and above others, but they who are in goods and truths believe themselves less and below others (Matt. xx. 26, 27: Mark x. 44). But still goods and truths are described by high things, for the reason that in heaven they are nearer to the Highest, that is, to the Lord. Moreover towers in the Word are predicated of truths, but mountains of goods.

4600. *And it came to pass, while Israel abode in that land.* That this signifies when He was in this state, namely, of good from truth, is evident from the signification of residing, as living; for residing signifies the like as dwelling, but with the difference that residing is predicated of truth, and dwelling of good — that dwelling is being and living, and thus is a state, may be seen above (n. 3384); from the signification of land, as the church as to good (n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535), here as to the good of truth, the state of which, in which Israel now was, is what is signified.

4601. *That Reuben went and lay with Bilhah his father's concubine.* That this signifies the profanation of good by means of faith separate, and that *and Israel heard* signifies that this faith was rejected, is evident from the representation of Reuben, as faith in doctrine and in the understanding, which is the first thing of the church (see n. 3861, 3866) — here that faith separate from charity, of which in what follows; and from the signification of lying with Bilhah his father's concubine, as profanation of good — for

committing adultery signifies perverting or adulterating goods (n. 2466, 2729, 3399), but lying with a father's concubine is profaning them; and from the signification of Israel heard, as that this faith was rejected. In the proper sense by Israel's hearing is signified that the spiritual church knew this and assented to it; for by hearing is signified hearkening to, and by Israel the spiritual church. But that the true church does not assent, will be manifest from what will be said concerning Reuben. But in the internal sense is signified that this faith was rejected; for it is not said what Jacob felt and thought concerning that nefarious deed; but that he altogether abominated and abhorred it, is manifest from his prophecy respecting Reuben: *Reuben, thou art my firstborn, my might, and the beginning of my strength; excellent in dignity, and excellent in power. Unstable as water, thou shalt not excel; who wentest up to thy father's bed; then profanedst thou it; he went up to my couch* (Gen. xlix. 3, 4); and from Reuben's being for that deprived of his birthright (1 Chron. v. 1). From this it is manifest that by Israel's hearing is signified that that faith was rejected. That birthright is the faith of the
2 church may be seen above (n. 352, 2435, 3325). The profanation of good is effected by faith separate, when the truth of the church and its good are acknowledged and believed, and yet man lives contrary to them. For with those who separate the things of faith from those of charity in the understanding and thence in life, evil is conjoined with truth and falsity with good; and this conjunction itself is what is called profanation. It is otherwise with those who, though they know what the truth and good of faith are, still do not in heart believe — see what has been said and shown before of profanation (n. 301–303, 571, 582, 593, 1001, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4050, 4289). Also that the profanation of good by faith separate was represented by Cain in his killing Abel, by Ham in his being cursed by his

father, and by the Egyptians in their being swallowed up by the Red Sea (n. 3325); and here also by Reuben (see n. 3325, 3870). In order that those who are of the spir- 3
itual church might be able to be saved, the Lord miraculously separated their intellectual part from their voluntary part, and bestowed upon the intellectual the power of receiving a new voluntary (n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493). When therefore the intellectual apprehends and perceives the good which is of faith, and appropriates it to itself, and yet man's voluntary, that is, his willing evil, still reigns and controls, then takes place the conjunction of truth and evil, and of good and falsity. This conjunction is profanation, and it is meant by eating and drinking unworthily in the Holy Supper, said of those by whom the good which is there signified by the body, and the truth which is there signified by the blood, are separated. For things which are conjoined in this manner, can never be separated to eternity, and therefore the deepest hell awaits them. But they who know what the truth and good of faith are, and yet do not believe them in heart, as is the case with the greatest part at this day, cannot profane them, because the intellectual does not receive them, and imbue itself with them. The rejec- 4
tion of this faith is here treated of, because in what presently follows truths and goods are treated of in their genuine order, and directly afterward their conjunction with the rational or the intellectual. The sons of Jacob presently named are truths and goods in that order, and Isaac is the rational or the intellectual. The coming of Jacob with his sons to Isaac, is in the internal sense that conjunction with the intellectual.

4602. Verses 22–26. *And the sons of Jacob were twelve: the sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: the sons of Rachel; Joseph and Benjamin: and the sons of Bilhah, Rachel's maidservant; Dan and Naphtali: and the sons*

of Zilpah, Leah's maidservant; Gad and Asher: these are the sons of Jacob, which were born to him in Paddan-Aram. "And the sons of Jacob were twelve" signifies the state of all things now in the Divine natural; "the sons of Leah" signifies external Divine goods and truths in their order; "Reuben, Jacob's firstborn" signifies the good of faith; "and Simeon, and Levi, and Judah, and Issachar, and Zebulun" signifies their essentials; "the sons of Rachel; Joseph and Benjamin" signifies interior goods and truths; "and the sons of Bilhah, Rachel's maidservant; Dan and Naphtali" signifies those that follow and that serve the interior; "and the sons of Zilpah, Leah's maidservant; Gad and Asher" signifies those that serve the exterior; "these are the sons of Jacob, which were born to him in Paddan-Aram" signifies their origin and their present state.

4603. *And the sons of Jacob were twelve.* That this signifies the state of all things now in the Divine natural, is evident from the representation of Jacob, as the Divine natural, of which often above; and from the signification of twelve as all, and when predicated of the sons of Jacob or of the tribes named from them, as all things of truth and good (see n. 2089, 2129, 2130, 3272, 3858, 3913, 3939). It has been told concerning the Lord's natural, how He made it Divine in Himself; for that was represented by Jacob. But now the conjunction of the Divine natural with the rational is to be described, which conjunction is represented by Jacob's coming to Isaac, for Isaac represents the Lord's Divine rational. It is for this reason that all Jacob's sons are recounted anew; for all things of truth and good must be in the natural, before it could be fully conjoined with the rational, because the natural serves the rational as a receptacle; and therefore they are recounted. But it is to be known that the sons of Jacob are now named in an order different from that in which they were named before; for the sons of Bilhah and Zilpah,

namely, Dan, Naphtali, Gad, and Asher, are in the last place, who yet were born before Issachar, Zebulun, Joseph, and Benjamin. The reason is, that the order of the truths and goods in the natural, when it was made Divine, is here treated of; for the order of their naming is according to the state of the subject (n. 3862, 3926, 3939).

4604. *The sons of Leah.* That this signifies external Divine goods and truths in their order, is evident from the representation of Leah, as affection for external truth (see n. 3793, 3819). Hence her sons are the goods and truths represented by Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, of which in what follows.

4605. *Reuben, Jacob's firstborn.* That this signifies the good of faith, is evident from the signification of the firstborn, as faith (see n. 352, 367, 2435, 3325); and from the representation of Jacob, as the good of natural truth (see n. 4538); and from that of Reuben, as the quality of faith. For Reuben in the genuine sense signifies the truth of faith (n. 3861, 3866); but after the truth of faith was made good, he signifies the good of faith. Faith also, in itself regarded, is charity; and thus the truth of faith, in itself regarded, is the good of faith; because faith can never be given except from charity, or truth except from good. And so when man is regenerated, good is in the first place, or the firstborn (n. 3325, 3494). Hence it is that by Reuben, Jacob's firstborn, is here signified the good of faith. It is the same also in Moses: *Let Reuben live, and not die; and it shall be, his men shall be few in number* (Deut. xxxiii. 6). That Reuben is here the good of faith, is because he is put in the first place, and Judah in the second, and thus in a different order in this prophecy of Moses respecting the sons of Israel, from that in the prophecy of Jacob (Gen. xlix.); for as has been already stated above (n. 4603), the order of their being named is determined by the state of the subject. In like manner in z John: *I heard the number of them which were sealed, a*

hundred and forty-four thousand, sealed out of every tribe. . . . Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand (Apoc. vii. 4, 5). Here Judah is named in the first place, Reuben in the second, and Gad in the third. These three constitute here the first class, and as the Lord's kingdom is the subject, Judah signifies celestial good, such as is in the inmost or third heaven, Reuben spiritual good, which is the same as the good of faith, such as is in the second or middle heaven, and Gad the good of the natural, such as is in the first heaven. But in the prophecy of Deborah and Barak it is different: *The princes of Issachar were with Deborah*, and *as was Issachar so was Barak; into the valley they were hurled at his feet. In the ranks of Reuben were great resolves of heart. Why dwellest thou between two burdens to hear the hissings of the troops? In the ranks of Reuben there were great searchings of heart* (Judges v. 15, 16). Unless it is known what Issachar, Deborah, Barak, and Reuben represent, and what the princes, the valley, the ranks, the resolves of heart, the two burdens, and the hissings of the troops signify, no one can know what is meant by these words. That Reuben is here faith, is manifest.

4606. *And Simeon, and Levi, and Judah, and Issachar, and Zebulun.* That these signify their essentials, that is, of the external Divine goods and truths, is evident from the representation of each one — namely, of Simeon, as in the supreme sense Providence, in the internal sense faith in the will, and in the external sense obedience (see n. 3869–3872); of Levi, as in the supreme sense Love and Mercy, in the internal sense charity or spiritual love, and in the external sense conjunction (n. 3875, 3877); of Judah, as in the supreme sense the Divine of the Lord's Love, in the internal sense the Lord's celestial kingdom, and in the exterior sense doctrine from the Word which is of the celestial church (n. 3881); of Issachar, as in the supreme sense

the Divine good of truth and truth of good, in the internal sense celestial marriage love, and in the external sense mutual love (n. 3956, 3957); and from the representation of Zebulun, as in the supreme sense the Lord's Divine Itself and His Divine Human, in the internal sense the heavenly marriage, and in the external sense marriage love (n. 3960, 3961). These are the essentials which are in the external Divine goods and truths of the Lord. But no one can unfold how these are each involved, unless he is in heavenly light; in which they appear like the answers in the Urim and Thummim by vibrations of light and flame, and perception thereby from the Lord. For in the Urim and Thummim there were twelve precious stones, according to the twelve tribes of Israel.

4607. *The sons of Rachel; Joseph and Benjamin.* That these signify interior goods and truths, is evident from the representation of Rachel, as affection for interior truth (see n. 3758, 3782, 3793, 3819), and hence the sons of Rachel are interior goods and truths. The essentials of these are represented by Joseph and Benjamin — by Joseph in the supreme sense the Divine spiritual, in the internal sense the spiritual kingdom, and in the external sense its good (see n. 3969); and by Benjamin the Divine spiritual of the celestial (n. 3969, 4592). These essentials are in interior goods and truths.

4608. *And the sons of Bilhah, Rachel's maidservant; Dan and Naphtali.* That these signify those that follow and serve the interior, is evident from the representation of Bilhah, Rachel's maidservant, as an affection following and serving affection for interior truth as a medium (see n. 3849). A maidservant also is a medium that serves for conjunction (n. 3913, 3917, 3931), and her sons are such mediums. By goods and truths following are meant those goods and truths that do not enter in immediately, but which are derived from such as do, and are adjoined to them as handmaids, and also are mediating and promoting.

Their essentials are represented by Dan and Naphtali — by Dan in the supreme sense the Lord's justice and mercy, in the internal sense the holy of faith, and in the external sense good of life (n. 3921, 3923); and by Naphtali, in the supreme sense His own power, in the internal sense temptation in which there is victory, and in the external sense resistance from the natural man (n. 3927, 3928). These are the essentials of the mediums that serve interior goods and truths.

4609. *And the sons of Zilpah, Leah's maidservant; Gad and Asher.* That this signifies those that serve the exterior is evident from the representation of Zilpah, Leah's maidservant, as an affection following that serves affection for exterior truth as a medium (see n. 3835). A maidservant is a medium that serves for conjunction — as just above (n. 4608), and her sons are such mediums, the essentials of which are represented by Gad and Asher — by Gad in the supreme sense omnipotence and omniscience, in the internal sense the good of faith, and in the external sense works (n. 3934); by Asher in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the enjoyment of affection (n. 3938, 3939). These are the things which the enumeration of the sons of Jacob at this time involves. But how they cohere, and one follows another, and one is contained in another, cannot be seen in the light of the world, unless it be enlightened by the light of heaven. Yet the things which then appear are still such as not to fall into words; for human words are from ideas formed from the things which are in the light of the world. The ideas which are from the light of heaven transcend these to such a degree that they cannot be expressed, but only thought of, to some extent, by those to whom it has been given to withdraw their mind from things of sense.

4610. *These are the sons of Jacob, which were born to him in Paddan-Aram.* That this signifies their origin and

their state at this time, is evident from what has now been said of the sons of Jacob both in general and in particular, namely, that all things in the Lord's Divine natural are signified by them in general (n. 4603), so that these things taken together are now Jacob. Their origin is signified by their being born in Paddan-Aram, or from the knowledges of truth and good, for these are signified by Paddan-Aram (n. 3664, 3680). As all of them taken together are now Jacob, it is therefore said in the original language, *which was born to him*, in the singular. In what now follows the subject is the conjunction of the Divine natural with the Divine rational. That conjunction is represented by Jacob's coming to Isaac his father.

4611. Verses 27–29. *And Jacob came unto Isaac his father to Mamre Kiriath-Arba, that is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were a hundred years and eighty years. And Isaac expired, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him.* "And Jacob came unto Isaac his father" signifies that it was the Divine rational to which it was now conjoined; "to Mamre Kiriath-Arba" signifies its state; "that is Hebron" signifies its state when they were conjoined; "where Abraham and Isaac sojourned" signifies the Divine life together. "And the days of Isaac were" signifies the state of the Divine rational at this time; "a hundred years and eighty years" signifies the quality of the state. "And Isaac expired, and died" signifies resuscitation in the Divine natural; "and was gathered unto his people" signifies that it was now among the things which are of the Divine natural; "old and full of days" signifies a new stage of life; "and Esau and Jacob his sons buried him" signifies that it rose again in the good and the good of truth of the natural.

4612. *And Jacob came unto Isaac his father.* That this signifies that it was now the Divine rational to which it was conjoined, is evident from the representation of Jacob, as

the Divine natural in the state treated of just above (see n. 4604–4610); and from the representation of Isaac, as the Divine rational (see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). Conjunction is signified by his coming to him. In what follows, even to the end of the chapter, the subject is the conjunction of the natural with the rational, and for this reason in what directly precedes, the quality of the natural has been described, that in it were all things of good and truth. Its quality is signified by the twelve sons of Jacob, for, as has been shown, each one of
2 them represents some general of truth and good. As regards the conjunction of the natural and the rational, now to be described, it should be known that the rational receives truths and goods sooner and more easily than the natural (n. 3286, 3288, 3321, 3368, 3498, 3513). For the rational is purer and more perfect than the natural, because it is interior or higher, and when viewed in itself is in the light of heaven, to which it is adapted. This is the reason that the rational receives the things of that light, namely, truths and goods, or what is the same, the things of intelligence and wisdom, sooner and more easily than the natural does. But the natural is grosser and more imperfect, because it is exterior or lower, and when viewed in itself is in the light of the world; which light has nothing of intelligence and wisdom in it, except what it receives through the rational from the light of heaven. The influx of which
3 the learned of the present day speak, is nothing else. But with the natural the case is this. From the earliest infancy and childhood it is receiving its quality from the things which flow in from the world through the external senses. By means of these things and from them man acquires to himself an intellectual faculty. But as he is then in the enjoyments of the love of self and the world, and thence in lusts, both from inheritance and from actual life, the intellectual which he then acquires is therefore filled with such things, and whatever favors his enjoyments he then

regards as goods and truths. Hence their order in the natural is inverted, or opposite to heavenly order. When he is in this state, the light of heaven flows in indeed through the rational, for he has from it the ability to think, to reason, to speak, and to act becomingly and civilly in outward form; but still the things which are of the light, and conducive to his eternal happiness, are not in the natural, since the enjoyments which rule there are repugnant to them. For the enjoyments of the love of self and the world are in themselves altogether opposed to the enjoyments of the love of the neighbor, and hence to the enjoyments of love to the Lord. He may indeed know the things of light or of heaven, but he cannot be affected by them, except so far as they conduce to his winning honors and gaining wealth, and thus except as far as they favor the enjoyments of the love of self and the world. From this 4
it may be evident that the order in the natural is altogether inverted, or opposite to heavenly order, and therefore when the light of heaven flows in through the rational into the natural, it cannot but be either reflected back, or suffocated, or perverted. Hence then it is, that the natural must be regenerated before it can be conjoined with the rational. For when the natural is regenerated, then the things which flow in from the Lord through heaven, and thus through the rational into the natural, are received, because they agree. For the natural is nothing else than a receptacle of good and truth from the rational, or through the rational from the Lord. By the natural is meant the external man, which is also called the natural man, and by the rational the internal man. These things are premised that it may be known how the case is with what follows, in which the subject is the conjunction of the natural with the rational.

4613. *To Mamre Kiriath-Arba.* That this signifies its state, is evident from the signification of Mamre, as the quality and quantity of that to which it is adjoined (see n. 2970); and from the signification of Kiriath-Arba, as the

church as to truth (n. 2909), and thus truth. Hence by Mamre Kiriath-Arba the state of the natural as to truth is signified, and by Hebron its state as to good, the explanation of which now follows.

4614. *That is Hebron.* That this signifies its state when they were conjoined, is evident from the signification of Hebron, as the good of the church (see n. 2909), here the Divine good of the Lord's Divine natural; for those things which in the internal sense signify something of the church, in the supreme sense signify something of the Lord's Divine, for the reason that all that which makes the church is from the Lord. That Hebron signifies the state when they were conjoined, namely, the rational and the natural, is because Isaac was there, by whom is represented the Lord's Divine rational, and Jacob came thither, by whom is represented His Divine natural; and by his coming thither is signified conjunction (n. 4612). It is said, Mamre Kiriath-Arba, that is Hebron, because the Divine natural is conjoined to the good of the rational by good, for Isaac represents the Lord's Divine rational as to good (n. 3012, 3194, 3210); but Rebekah represents it as to truth (see n. 3012, 3013, 3077), and Rebekah is not here mentioned.

4615. *Where Abraham and Isaac sojourned.* That this signifies the Divine life together, is evident from the signification of sojourning, as life (see n. 1463, 2025); and from the representation of Abraham, as the Lord's Divine Itself (n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207); and from the representation of Isaac, as His Divine rational (n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180). As the conjunction of the Divine natural with the Divine rational is the subject here, Abraham and Isaac are named, and it is said that they sojourned there, in order that the Divine life together may be signified, that is, together with the Divine natural, which is Jacob. And because the Divine Itself, the Divine rational, and the Divine natural are one in the Lord, it is therefore said, where also

Abraham and Isaac sojourned [*peregrinatus*] in the singular, and not [*peregrinati*] in the plural.

4616. *And the days of Isaac were.* That this signifies the state of the Divine rational at this time, is evident from the signification of days, as states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785); and from the representation of Isaac, as the Divine rational (see just above, n. 4615).

4617. *A hundred years and eighty years.* That this signifies the quality of the state, may be evident from this, that all numbers in the Word signify things (see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495); and thus a hundred years and eighty years signify the quality of the thing, or the quality of the state which is treated of. That a hundred means a full state may be seen above (n. 2636), and eighty, temptations (see n. 1963), here by means of temptations — with many other things which cannot be known. For numbers have their signification from the more simple numbers from which, by multiplication, they arise — as this number from twelve and fifteen, and also from others still more simple.

4618. *And Isaac expired, and died.* That this signifies resuscitation in the Divine natural, is evident from the signification of expiring and dying, as resuscitation (see n. 3326, 3498, 3505). For when it is related of any one in the Word that he died, the signification in the internal sense is the last of him and something new in another, and thus continuation — as when it is related of the kings of Judah and Israel that they died, or of the high priests, in the internal sense it is the end of the representation by them, and the continuation of it in another, and thus resuscitation. They also who are in the other life, and are with man when those things are read, do not take the idea of any death, because there they do not know anything about dying. Hence instead of it they perceive continuance in another. Moreover when man dies, he dies only as to his bodily part, which had served him for uses on earth, and continues his

life as to his spirit in a world where bodily things are no
2 longer of any use. The reason that by Isaac's expiring and dying is signified resuscitation in the Divine natural, is that the rational has not life unless the natural corresponds to it (n. 3493, 3620, 3623). It is the same as with the sight of the eye; unless this has objects outside of itself, which it sees, it perishes; and so also with the other senses. It is the same if the objects are altogether contrary, for they induce death. And it is also as with the vein of a spring whose waters have no outflow, and hence it is stopped up. It is the same with the rational; unless there is a reception of its light in the natural, its sight perishes. For knowledges in the natural are the objects of sight to the rational; and if these objects are contrary to the light, that is, to the intelligence of truth and the wisdom of good, the sight of the rational also perishes; for it cannot flow into things contrary to itself. Hence the rational with those who are in evils and falsities is closed up, so that no communication with heaven is open through it, except only through chinks, as it were, that they may have the faculty of thinking, of reasoning, and of speaking. Consequently, in order that the natural may be conjoined to the rational, it must be prepared for its reception, which is effected by the Lord by means of regeneration. And when it is conjoined, the rational then lives in the natural; for in the natural, as already said, it sees its objects, as does the sight of the eye in the
3 objects of the world. The rational has life in itself indeed, distinct from the life of the natural; but still the rational is in the natural, as a man in his house, or as the soul in its body. It is thus also with the heavens. The inmost or third heaven lives distinct indeed from the heavens which are below it, and yet unless there were reception in the second or middle heaven, its wisdom would there be dissipated. In like manner unless there were reception of the light and intelligence of this heaven in the lowest or first heaven, and of this finally in man's natural, the intelligence

of those heavens would also be dissipated, if it were not provided by the Lord that there should be reception elsewhere. Wherefore the heavens were so formed by the Lord that the one serves another for reception, and at length man as to his natural and sensual serves for the lowest reception; for in this the Divine is in the lowest of order, and passes into the world. If therefore the lowest agrees or corresponds with the things that are prior, the prior things are then together in the lowest; for the things which are lowest are receptacles of those prior to themselves, and those that are successive are together there. From this it is manifest what is meant by resuscitation in the Divine natural.

4619. *And was gathered unto his people.* That this signifies that it was now among the things which are of the Divine natural, is evident from the signification of being gathered to his people, as, in regard to representatives, that this one is treated of no longer (see n. 3255, 3276); and thus here that it is among the things which are of the Divine natural — as also follows from what has been said just above (n. 4618). The ancients, when any one died, said that he was gathered to his people, and then meant in the proximate sense that he was among his own in the other life. For every one is in company with spirits and angels as to his spirit, while living in the body, and comes among the same also after death (n. 1277, 2379). This is what was meant by the people to whom he was gathered. But in the internal sense of the Word, where the goods and truths of the church, or of the Lord's kingdom, are treated of, by being gathered to one's people is signified to be among the truths and goods which agree or correspond. All heavenly societies are in truths and goods; but as the truths and goods there are related as by consanguinities and affinities on the earth, with every shade of difference (n. 685, 917, 3815, 4121), therefore their people are the truths in which are concordant societies, or the societies which are

in those truths. That people mean truths, see above (n. 1259, 1260, 2928, 3295, 3581).

4620. *Old and full of days.* That this signifies a new stage of life, is evident from the signification of old, as the putting off of a former state and the putting on of a new one (see n. 2198, 3016, 3254, 3492), here therefore a new stage of life; and from the signification of full of days, as a full state.

4621. *And Esau and Jacob his sons buried him.* That this signifies that it rose again in the good and in the good of truth of the natural, is evident from the signification of being buried, as resurrection (see n. 2916, 2917), and as a state of representation resuscitated in another (n. 3256); from the representation of Esau, as the Lord's Divine natural as to good (n. 3302, 3576, 4241); and from the representation of Jacob, as the Lord's Divine natural as to the good of truth (n. 4273, 4337, 4538). From these things and what was said above (n. 4618), it is manifest that by Esau and Jacob his sons burying him, is signified that it rose again in the good and in the good of truth of the natural. That being buried is in the internal sense rising again, is because when the body has died the soul rises again. Hence angels when burial is mentioned in the Word, do not think of the body which is cast off, but of the soul which rises again; for they are in spiritual ideas, and thus in what is of life. Hence all things relating to death in the natural world, signify such things as are of life in the spiritual world.

CONTINUATION CONCERNING CORRESPONDENCE WITH THE GREATEST MAN, AND HERE CONCERNING THE CORRESPONDENCE OF THE SMELL AND OF THE NOSTRILS THEREWITH.

4622. The dwellings of the blessed in the other life are various, and constructed with such art as to be as it were in architectural art itself, or immediately from the art itself. Respecting the dwellings of the blessed, see what has been related previously from experience (n. 1119, 1626–1630). They are apparent, not only to their sight, but also to their touch. For all things there are adapted to the sensations of spirits and angels, and hence are such things as do not fall under bodily sense like that of man, but under that which those have who are there. I know that this is incredible to many; but it is because nothing is believed which cannot be seen by the bodily eyes, and felt with hands of flesh. For this reason the man of this day, whose interiors are closed up, knows nothing of the things which exist in the spiritual world, or in heaven. He says indeed from the Word and from doctrine that there is a heaven, and that the angels who are there are in joy and in glory, and beyond this knows nothing. He has the wish indeed to know how it is there, but when told, he still believes nothing, and for the reason that he denies in heart that they exist. When he has the wish to know, it is only because he is then in curiosity arising from doctrine, and not in enjoyment arising from faith. They who are not in belief also deny in heart. But they who believe procure to themselves ideas concerning heaven and its joy and glory from various sources, every one from such things as come within his knowledge and intelligence, and the simple from what is perceived by the senses of the body. But 2
still most persons do not apprehend that spirits and angels are in the exercise of sensations much more exquisite than

those of men in the world, namely, of sight, hearing, smell, something analogous to taste, and touch; and especially of the enjoyments of the affections. If they had only believed that their interior essence was a spirit, and that the body and the sensations and members of the body are only adapted to uses in the world, and that the spirit and its sensations and organs are adapted to uses in the other life, they would then come of themselves and almost of their own accord into ideas concerning the state of their spirit after death; for they would think within themselves that the spirit would be the man himself who thinks, and who wishes, desires, and is affected; and then that all that power of sensation which appears in the body was properly that of his spirit, and the body's only by influx. And they would afterward confirm this in themselves by many things, and would thus at length be more delighted with the things which are of their spirit than with those of their body.

3 The reality also is, that it is not man's body which sees, hears, smells, and feels, but his spirit; and therefore when the spirit is divested of the body, it is then in its own sensations, in which it had been when in the body, and indeed in much more exquisite ones; for the things of the body, because they are gross in comparison, rendered the sensations obtuse, and still more so because they were immersed in earthly and worldly things. This I can aver, that a spirit has much more exquisite sight than man in the body, and more exquisite hearing, and what will be surprising, the sense of smell, and especially the sense of touch; for they see one another, hear one another, and touch one another. He who believes in the life after death, would also conclude this from the fact that no life can be given without sense, and that the quality of the life is according to the quality of the sense; and indeed that the intellectual faculty is nothing but an exquisite sense of interior things, and the higher intellectual of spiritual things. Hence also the things which are of the intellectual and its perceptions, are called

the internal senses. With man's power of sense immedi- 4
ately after death the case is this: as soon as he dies and all things of the body grow cold with him, he is raised up into life, and then into a state of all sensations; so much so, that he at first scarce knows otherwise than that he is still in the body; for the sensations in which he is induce him to believe so. But when he perceives that he has more exquisite sensations, and this especially when he begins to speak with other spirits, he then takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit. With two whom I had known I have spoken on the day when they were buried, and with one who through my eyes saw his coffin and his bier. And as he was in all sensation in which he was in the world, he spoke with me with regard to the ceremonies, when I was following in his funeral procession, and also with regard to his body, saying that they cast that away, because he himself was living. But it should be 5
known that they who are in the other life can see nothing whatever in the world through the eyes of a man; but that their being able to do it through mine, was because I am in the spirit with them, and at the same time in the body with those who are in the world (see also n. 1880). And it should be further known that those with whom I have spoken in the other life, I did not see with the eyes of my body, but with the eyes of my spirit; and still as clearly, and sometimes more clearly, than with the eyes of the body; for by the Divine mercy of the Lord, the senses of my spirit have been opened. But I know that these things 6
which have been said thus far, will not be believed by those who are immersed in corporeal, earthly, and worldly things; that is, those of them who have such things for their end; for these apprehend no other things than those which are dissipated by death. I also know that those will not believe who have thought much and investigated respecting the soul, and have not comprehended at the same time

that one's soul is his spirit, and that his spirit is the man himself who is living in his body. For these have not been able to have any other notion respecting the soul, than that it is something of thought, either flamy or ethereal, which only acts into the organic forms of the body, and not into the purer forms which are those of the spirit in the body; and thus that it is such a thing as would be dissipated with the body. And this is especially the case with those who have confirmed themselves in such things by researches inflated with the persuasion of their superior wisdom above others.

4623. But it should be known that the life of sense with spirits is twofold, namely, real and not real. The one is distinct from the other in this, that all that which appears to those who are in heaven is real, and that all that which appears to those who are in hell is not real. For whatever comes from the Divine, that is, from the Lord, is real; for it comes from the *Esse* itself of things, and from Life in Itself; but whatever comes from what is the spirit's own is not real, because it does not come from the *Esse* of things, and not from Life in Itself. They who are in affection for good and truth, are in the Lord's life, and thus in real life, for the Lord is present in good and truth by affection; but they who are in evil and falsity by affection, are in the life of their proprium, and thus in a life not real, for the Lord is not present in evil and falsity. The real is distinguished from the not real in this — that the real is actually such as it appears, and that the not real is actually not
2 such as it appears. They who are in hell have sensations equally as others, and do not know otherwise than that things are really or actually just as they appear to their senses; and yet when they are looked upon by angels, the same things then appear as fantasms, and are dispersed; and they themselves do not appear as men, but as monsters. It has also been given to speak with them on this subject, and some of them said that they believed the

things to be real, because they see them and touch them, adding that sense cannot deceive. But it was given to answer them that they still are not real, and this because they are in things contrary or opposite to the Divine, namely, in evils and falsities, however they may appear to them as real; and besides that they themselves, as far as they are in the lusts of evil and the persuasions of falsity, are nothing but fantasies as to their thoughts; and to see anything from fantasies is to see things which are real as not real, and things which are not real as real; and that unless it were freely given them by the Divine mercy of the Lord to have their senses affected in this manner, they would have no life of sense, and accordingly no life; for the sensitive faculty makes the all of life. To adduce all my experience on these subjects, would be to fill a great many pages. Let men beware, therefore, when they come 3
into the other life, lest they become the sport of illusions; for evil spirits know how to present various illusions before those who come fresh from the world, and if they cannot deceive them, still attempt, by those means, to persuade them that nothing is real, but all ideal, even those which are in heaven.

4624. With regard to the correspondence of the sense of smell, and thence of the nostrils, with the Greatest Man, those who are in general perception so that they may be called perceptions, belong to that province. To those perceptions corresponds the sense of smell, and its organ. Hence also it is, that to smell, to scent, to be quick-scented, and also the nostrils, are in common speech predicated of those who in divining come near the reality, and of those also who have perception; for the interiors of the words of man's speech derive many things from correspondence with the Greatest Man, because man as to his spirit is in society with spirits, and as to his body with men.

4625. But the societies of which the whole heaven, which is the Greatest Man, consists, are very many, and are more

or less universal. The more universal are those to which an entire member, organ, or viscus corresponds; and the less universal are those to which their parts, or parts of parts, correspond. Every society is an image of the whole, for what is unanimous is composed of so many images of itself. As the more universal societies are images of the Greatest Man, they have particular societies within them, which correspond in a similar manner. I have sometimes spoken with those who, in a society into which I was sent, belonged to the province of the lungs, the heart, the face, the tongue, the ear, the eye, and with those who belonged to the province of the nostrils; from which last it was also given to know their character, namely, that they are perceptions. For whatever happened in the society they perceived in the general, but not so much in particular as those who are in the province of the eye; for the latter discern and look into those things which are matters of perception. And it was also given to observe that their perceptive faculty is varied according to the general changes of state in the society in which they are.

4626. When any spirit is coming near, although he is as yet far off and hidden from view, his presence is perceived, whenever granted by the Lord, from a certain spiritual sphere; and from this is known the quality of his life, of his affection, and his faith. Angelic spirits, who are in more exquisite perception, know from this innumerable things respecting the state of his life and faith, as has been shown to me many times. These spheres, when it pleases the Lord, are turned into odors. The odor itself is manifestly perceived. That these spheres are turned into odors, is because smell corresponds to perception, and because perception is as it were spiritual smell, from which also smell descends. But see what has been adduced from experience before on these subjects — concerning spheres (n. 1048, 1053, 1316, 1504–1519, 1695, 2401, 2489, 4464), concerning perception (n. 483, 495, 503, 521, 536, 1383,

1384, 1388, 1391, 1397, 1398, 1504, 1640), and concerning odors therefrom (n. 1514, 1517–1519, 1631, 3577).

4627. But they who have relation to the interiors of the nostrils are in a more perfect state as to perception than those who have relation to their exteriors — of whom above. Of the former it is permitted to relate this. There was seen by me as it were a bath, with long seats or benches, and from it there exhaled a warmth. A woman appeared there who soon vanished into a blackish cloud; and children were also heard, saying that they did not wish to be there. Soon after, some angelic choirs were perceived, which were sent to me for the purpose of averting the efforts of certain evil spirits. And then suddenly above the front appeared little apertures, larger and smaller, through which a beautiful yellow light was shining; and in that light within the apertures there were seen some women in snow-white dress. And there then appeared little apertures again in another arrangement, through which the women within were looking out; and again other little apertures through which the light did not so freely pass. At length a bright white light was perceived. It was said 2
to me that here were the dwellings of those women who constitute the province of the internal nostrils — for they were of the female sex; and that the clear-sightedness of perception of those who were there, was represented in the world of spirits by such apertures. For the spiritual things in heaven are represented in the world of spirits by natural things, or rather by such things as are similar to natural. It was afterward given to speak with them, and they said that through those representative apertures they could see with exactness what was being done below, and that the apertures appear turned to those societies which they were occupied in observing. And as they were then turned to me, they said that they could perceive all the ideas of my thought, and also of those around me. They said moreover that they did not merely perceive the ideas,

but also saw them variously represented to them — as those which were of affection for good by suitable little flames, and those which were of affection for truth by variations of light. They added that they saw certain angelic societies with me, and that their thoughts were represented by various colorings — by purples such as are in embroidered curtains, and by rainbows on a darker ground — and that they thus perceived that those angelic societies were
3 of the province of the eye. Other spirits were then seen who were cast down from thence and were dispersed hither and thither, of whom they said that they were such as insinuated themselves among them for the purpose of finding out something, and of seeing what was going on below, but with the purpose of lying in wait. This casting down was observed as often as the angelic choirs came near, with whom I also spoke. As to those who were cast down, they said that they had reference to the mucus of the nostrils, and that they were dull and stupid, and also without conscience, and thus altogether without interior perception. The woman who was seen, as mentioned above, signified such waylayers. With them also it was given to speak, and they wondered that any one should have conscience, being altogether ignorant what conscience is; and when I said that it is interior apperception of good and truth, and to act contrary to it causes anxiety, this they did not understand. Such are those who correspond to the mucus which infests the nostrils and is therefore ejected.
4 There was then shown me the kind of light in which those live who have reference to the interiors of the nostrils. It was a light beautifully varied with veins of golden flame and of silver light. Their affections for good are represented by the veins of golden flame, and their affections for truth by the veins of silver light. It was also shown that they have apertures opening at the side, through which they see as it were heaven with stars in a blue sky. And it was said that in their chambers is a light so great that the noonday

light of the world is not to be compared with it. And it was said further that the heat with them is like the early summer heat on earth; and that there are also children with them, but children of some years; and that they do not wish to be there when these female waylayers, or mucuses, approach. Such representatives appear without number in the world of spirits; but these were representative of the perceptions in which those are who correspond to the sense of smell in the interiors of the nostrils.

4628. With regard further to the odors into which the spheres of perceptions are turned, they are perceived by the sense as manifestly as odors are on the earth; but they do not come down to the sense of the man whose interiors are closed; for they flow in by an internal way, and not by the external. Those odors are from a twofold origin, namely, from the perception of good and from the perception of evil. Those which are from the perception of good are most grateful, as exhaling from the fragrant flowers of a garden, and from other fragrances, of such agreeableness and variety as to be ineffable. Those who are in heaven are in the spheres of such odors. But the odors which are from the perception of evil are most ungrateful, exhaling fetor and stench as from stinking waters, excrements, and dead carcases, and as the foul stench from mice and bedbugs. In the spheres of such stenches are they who are in hell; and what is wonderful, they who are in them do not perceive the noisomeness, but those stenches are even delightful to them, and when they are in them, they are in the sphere of their enjoyments and delights. But when hell is opened, and the exhalation from it reaches good spirits, these are seized with horror and distress, like those in the world who fall into the sphere of such stenches.

4629. To adduce all the experience which I have had respecting the spheres of perceptions, turned into odors, would be to fill a volume — see what has been related of them above (n. 1514, 1517–1519, 1631, 3577), to which it

is only permitted to add this: I once perceived the general thought of many spirits concerning the Lord as being born a man, and it was apperceived that it consisted of mere scandals; for what spirits think, both in general and in particular, is manifestly perceived by others. The odor of that sphere was perceived like that of stinking water, and of water defiled by fetid and filthy refuse.

4630. Some one was present invisibly above the head. I perceived his presence from a stench which was like the excrementitious stench of teeth, and a strong smell was afterward perceived like that from burning horn or bone. There next came a great crowd of such, rising up like a cloud from below not far from the back; and as they also were unseen, I conjectured that they were subtle, and yet evil. But it was said that these were unseen where there is a spiritual sphere, but visible where there is a natural sphere. For those who are so natural as not to think anything of spiritual things, nor to believe that there is a hell and a heaven, and still are subtle in their transactions, are such as these, and are called unseen natural, being sometimes made manifest to others by their stench, as described above.

4631. Two or three times also a cadaverous odor breathed upon me; and when inquiry was made from whom it came, it was declared that it was from the hell where are foul robbers and assassins, and those who perpetrate crimes from deep deceit. Sometimes also there was an excrementitious odor; and on inquiry whence it came, it was said that it was from the hell where adulterers are. And when an excrementitious odor was mingled with a cadaverous, it was said that it was from the hell where adulterers are who are also cruel — and so on.

4632. When I was once thinking about the rule of the soul in the body, and about the influx of the will into actions, it was perceived that those who are in the excrementitious hell, which was then a little open, thought of nothing

else but the control of the soul over the anus, and of the influx of the will into the discharges of excrements. From this it was manifest in what kind of a sphere of perception and thence of stench they were. A similar thing took place when I was thinking about marriage love, that then those who are in the hell where adulterers are, thought of nothing but the vile and filthy things belonging to adultery. And when I thought about sincerity, they who were deceitful thought of nothing but wickedness from deceit.

4633. From what has now been said respecting perceptions and odors, it is manifest that every one's life, and consequently every one's affection, lies manifestly open in the other life. He therefore who believes that it is not known there what sort of person he had been, and what kind of life he has acquired thereby, and that he can there conceal his disposition as in the world, is much deceived. Not only are the things manifest there which man has known concerning himself, but also things which he has not known — namely, such things as by frequent practice he has at length immersed in the enjoyments of his life, so that they then disappear from his sight and reflection. The very ends of his thought and of his speech and of his actions, which from a similar cause have become hidden from him, are perceived most manifestly in heaven; for heaven is in the sphere and perception of ends.

4634. Continuation concerning Correspondence with the Greatest Man at the end of the following chapter, and there concerning the correspondence with it of the hearing and of the ears.

CHAPTER THIRTY-SIXTH.

4635. Since in what has been premised before the chapters of Genesis thus far, we have unfolded what the Lord foretold in Matthew (chapter xxiv.) respecting the last time of the church; and since the same things are continued in that evangelist (chapter xxv.), it is well to unfold them also in their order as to their internal sense. In the letter the predictions are these: *Then shall the kingdom of the heavens be like unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. And while the bridegroom tarried, they all slumbered and slept. But at midnight a cry was made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Peradventure there will not be enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know not the day nor the hour wherein the Son of Man cometh.*

4636. That by this parable the Lord described His own coming, is evident from the particulars, and from the end, where He says, *Watch, therefore, for ye know not the day nor the hour wherein the Son of Man cometh;* as He also says in the foregoing chapter (xxiv.), where He is speak-

ing expressly of His coming: *Watch, therefore, for ye know not what hour your Lord cometh* (verse 42). That His coming is the consummation of the age, or the last time of the church, has been shown before.

4637. That each and every thing which the Lord spoke in parables, is representative and significative of the spiritual and celestial things of His kingdom, and, in the supreme sense, of the Divine things that are with Him, is manifestly evident. He therefore who does not know this, can apprehend nothing else respecting the Lord's parables than that they are like ordinary comparisons and store up nothing more in their bosom — as with the parable of the ten virgins, unless it be known what is signified in the internal sense by the virgins, and also by ten and five, and by the lamps, the vessels, and the oil, and by them that sell, the marriage, and the rest; and so likewise with all the other parables. The things which the Lord spoke in these parables appear in outward form, as already said, like ordinary comparisons; but in their inward form they are of such a character as to fill the whole heaven. For there is an internal sense in every particular, which is of such a nature that its spiritual and celestial influence diffuses itself through the heavens in every direction like light and flame. This sense is altogether elevated above the sense of the letter, and flows from each single expression, and from every word, and indeed from every iota. But what this parable involves in the internal sense, will be manifest from what follows.

4638. *Then shall the kingdom of the heavens be like unto ten virgins.* This signifies the last period of the old church and the first of the new. The church is the Lord's kingdom on earth. The ten virgins are all who are in the church, namely, both those who are in good and truth, and those who are in evil and falsity. Ten in the internal sense means remains, and also fulness, and thus all; and virgins are those who are in the church — as also elsewhere in the

2 Word. *Who took their lamps* signifies spiritual things in which is the celestial, or truths in which there is good, or what is the same, faith in which there is charity toward the neighbor, and charity in which there is love to the Lord; for oil is the good of love, as shown hereafter. But lamps in which there is no oil mean the same in which there is
3 not good. *And went forth to meet the bridegroom* signifies their reception. *And five of them were wise, and five were foolish* signifies a part of them in truths in which there is good, and a part of them in truths in which is no good. The former are the wise, and the latter the foolish. Five in the internal sense means some, and here therefore a part of them. *They that were foolish, when they took their lamps, took no oil with them* signifies not having the good of charity in their truths; for oil in the internal sense is the good of charity and love. *But the wise took oil in their vessels with their lamps* signifies that they had the good of charity and of love in their truths; their vessels are
4 the doctrines of faith. *And while the bridegroom tarried, they all slumbered and slept* signifies delay, and hence doubt. To slumber in the internal sense is to grow sluggish from delay in the things of the church, and to sleep is to cherish doubt — the prudent, a doubt in which there is affirmation; the foolish, a doubt in which there is negation. *But at midnight a cry was made* signifies the time which is the last of the old church and the first of the new. This time is what is called night in the Word, when the state of the church is treated of. The cry means change. *Behold, the bridegroom cometh, go ye out to meet him* signifies the same as a judgment, namely, acceptance and rejec-
5 tion. *Then all those virgins arose, and trimmed their lamps* signifies preparation of all; for those who are in truths in which there is no good are equally in the belief of being received, as those who are in truths in which there is good; for they think that faith alone saves, not knowing that there is no faith where there is no charity. *And the foolish said*

unto the wise, Give us of your oil, for our lamps are gone out signifies that they wish that good should be communicated by others to their empty truths, or to their destitute faith. For in the other life all spiritual and celestial things are mutually communicated, but only through good. *But* 6 *the wise answered, saying, Peradventure there will not be enough for us and you* signifies that it cannot be communicated, because the little of truth that they had would be taken away from them. For as to communication of good with those who are in truths without good in the other life, they as it were take away good from those who have it and appropriate it to themselves, and do not communicate it with others but defile it; for which reason no communication of good is given with them. These spirits will be described from experience at the end of the next chapter (xxxvii). *But go ye rather to them that sell, and buy for* 7 *yourselves* signifies the good of merit. They who make a vaunt of that are they that sell. Those also who are in truth in which there is no good, in the other life, more than others make merit of all that they have done which appears as good in outward form, though in inward form it was evil — according to what the Lord says in Matthew: *Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? And then will I confess unto them, I knew you not; depart from Me, ye that work iniquity* (vii. 22, 23). And in Luke: *When the master of the house is risen up, and hath shut to the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us. But He shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (xiii. 26, 27). Such are those who are here meant by the foolish virgins, and

the like is therefore said of them in these words: they also came, *saying, Lord, Lord, open to us. But He answered*
8 *and said, Verily I say unto you, I know you not. And while they went away to buy, the bridegroom came.* This signifies their too late application. *And they that were ready went in with him to the marriage* signifies that they who were in good and thence in truth were received into heaven. Heaven is likened to a marriage feast from the heavenly marriage, which is the marriage of good and truth; and the Lord is likened to the bridegroom, because they are then conjoined to Him; and hence the church is called the bride. *And the door was shut* signifies that others
9 cannot enter. *Afterward come also the other virgins, saying, Lord, Lord, open to us* signifies that they wish to enter in from faith alone without charity, and from works in which there is not the Lord's life, but the life of self. *But He answered and said, Verily I say unto you, I know you not* signifies rejection. His not knowing them means in the internal sense that they were not in any charity toward the neighbor, and thereby in conjunction with the Lord. They who are not in conjunction are said not to be known.
10 *Watch, therefore, for ye know not the day nor the hour wherein the Son of Man cometh* signifies the study of life according to the precepts of faith, which is to watch. The time of acceptance, which is unknown to man, and the state of it, are signified by their not knowing the day nor the hour in which the Son of Man is to come. He who is in good, that is, he who does according to the precepts, is called wise, and he who is in knowledges of truth and does them not is called foolish, in another passage also in Matthew: *Every one . . . that heareth My words and doeth them, I will liken him unto a wise man . . . and every one that heareth My words, and doeth them not, shall be likened unto a foolish man* (vii. 24, 26).

CHAPTER XXXVI.

1. And these are the generations of Esau; he is Edom.
2. Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite;
3. And Basemath the daughter of Ishmael, the sister of Nebaioth.
4. And Adah bare to Esau Eliphaz; and Basemath bare Reuel;
5. And Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau which were born unto him in the land of Canaan.
6. And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from Jacob his brother.
7. For their substance was too great to dwell together; and the land of their sojournings could not bear them because of their cattle.
8. And Esau dwelt in mount Seir; Esau he is Edom.
9. And these are the generations of Esau the father of Edom in mount Seir:
10. These are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.
11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
12. And Timna was concubine to Eliphaz the son of Esau; and she bare to Eliphaz Amalek: these are the sons of Adah Esau's wife.
13. And these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau's wife.

14. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah.

15. These are the dukes of the sons of Esau: the sons of Eliphaz the firstborn of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16. Duke Korah, duke Gatam, duke Amalek. These are the dukes of Eliphaz in the land of Edom; these are the sons of Adah.

17. And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; these are the dukes of Reuel in the land of Edom; these are the sons of Basemath Esau's wife.

18. And these are the sons of Oholibamah Esau's wife; duke Jeush, duke Jalam, duke Korah: these are the dukes of Oholibamah the daughter of Anah, Esau's wife.

19. These are the sons of Esau, and these are their dukes: he is Edom.

20. These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah,

21. And Dishon and Ezer and Dishan; these are the dukes of the Horite, the children of Seir in the land of Edom.

22. And the children of Lotan were Hori and Hemam; and the sister of Lotan was Timna.

23. And these are the children of Shobal; Alvan and Manahath and Ebal, Shepho and Onam.

24. And these are the children of Zibeon, both Aiah and Anah: this is Anah who found the mules in the wilderness, as he fed the asses of Zibeon his father.

25. And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah.

26. And these are the children of Dishon; Hemdan and Eshban and Ithran and Cheran.

27. These are the children of Ezer; Bilhan and Zaavan and Akan.

28. These are the children of Dishan, Uz and Aran.

29. These are the dukes of the Horite; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30. Duke Dishon, duke Ezer, duke Dishan. These are the dukes of the Horite, according to their dukes in the land of Seir.

31. And these are the kings that reigned in the land of Edom, before there reigned a king over the children of Israel.

32. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34. And Jobab died, and Husham of the land of the Temanites reigned in his stead.

35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.

36. And Hadad died, and Samlah of Mazrekah reigned in his stead.

37. And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

38. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead.

39. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

40. And these are the names of the dukes of Esau, according to their families, according to their places, by their names; duke Timnah, duke Alvah, duke Jetheth;

41. Duke Oholibamah, duke Elah, duke Pinon;

42. Duke Kenaz, duke Teman, duke Mibzar;

43. Duke Magdiel, duke Iram. These are the dukes of Edom, according to their habitations in the land of their possession. This is Esau the father of Edom.

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4639. In the internal sense the subject here is the Lord's natural Divine good, and all the order of that good is described by the names. The Lord's natural Divine good is Esau.

INTERNAL SENSE.

4640. Verse 1. *And these are the generations of Esau; he is Edom.* "And these are the generations of Esau" signifies derivations in the Lord's natural Divine good; "he is Edom" signifies the Lord's Divine Human as to the natural and the corporeal.

4641. *And these are the generations of Esau.* That this signifies derivations in the Lord's natural Divine good, is evident from the signification of generations, as derivations of good and truth (see n. 1330, 3263, 3279, 3860, 3868, 4070); and from the representation of Esau, as the Lord's natural Divine good (n. 3302, 3322, 3494, 3504, 3576, 3599). This good is now the subject in this chapter; but as it is of such a nature as not to fall into the understanding of any man, and scarcely of any angel, this good is therefore described by mere names. For the Lord's natural Divine good, which is represented by Esau, is what He had Divine from birth, since He was conceived of Jehovah, and hence He had a Divine *esse* from birth. This was His soul,
2 and consequently the inmost of His life. It was invested exteriorly by what He took on from the mother; and as this was not good, but in itself evil, He therefore expelled it by His own power, especially by the combats of temptations; and this human, which He made new in Himself, He then conjoined with the Divine good which He had from birth. Jacob represented the good which He procured to Himself by His own power, which has been de-

scribed in the preceding chapters. This is the good which He conjoined to the Divine good, and thus made the human in Himself all Divine. The good which Esau represents, flowed in by an internal way, and through rational good into natural immediately; but the good which Jacob and Israel represent, flowed in by an external way, and the Divine went to meet it through rational good, but mediately through the truth of the rational into the natural. Isaac represents that rational good, and Rebecca the rational truth — see what has been said of them above (n. 3314, 3573, 4563).

4642. *He is Edom.* That this signifies the Lord's Divine Human as to the natural and corporeal, is evident from the representation of Edom, as the Lord's Divine Human as to natural good, to which the doctrines of truth are adjoined (see n. 3302, 3322, 4241), and thus as to the natural and corporeal. For doctrines are like a body to truth, or in a spiritual sense are the corporeal things of natural truth. From this it is, that the Lord's Divine Human as to the natural and corporeal is represented by Edom. Doctrine is as it were the embodiment of truth, because doctrine is not in itself truth, but truth is in doctrine as the soul in its body. In what now follows the Lord's natural Divine 2
good is treated of, but its derivations are described by names for the reason stated above, that the derivations of that good transcend the understanding of every one, even an angel. For the angels are finite, and what is finite does not comprehend what is infinite. When this chapter is read, however, the derivations contained in the names are represented to angels in a general way by the influx of Divine love from the Lord, and the influx by a celestial flame which affects them with Divine good. He who believes 3
that the Word is not inspired as to its smallest iota, and he who believes that it is inspired in any other way than that each single series represents Divine things, and thence heavenly and spiritual things, and that each single word

signifies them, can have no other opinion than that these names involve nothing more than the genealogies from Esau. But what are genealogies to the Word? and what is there Divine in them? And that names in the Word all signify things, may be seen above (n. 1224, 1264, 1876, 1888, 4442), and in every place where their signification is explained.

4643. Verses 2–5. *Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Basemath the daughter of Ishmael, the sister of Nebaioth. And Adah bare to Esau Eliphaz; and Basemath bare Reuel; and Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau which were born unto him in the land of Canaan.* "Esau took his wives of the daughters of Canaan" signifies the first conjunction of natural good with affection for apparent truth; "Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite" signifies the quality which was from the Ancient Church; "and Basemath the daughter of Ishmael, the sister of Nebaioth" signifies a second conjunction with affection for truth from a Divine stock. "And Adah bare to Esau Eliphaz; and Basemath bare Reuel" signifies the first derivations therefrom; "and Oholibamah bare Jeush, and Jalam, and Korah" signifies a second derivation; "these are the sons of Esau which were born unto him in the land of Canaan" signifies from the good of the Lord's kingdom.

4644. Since the good which was Divine in the Lord from His birth is here treated of, and the conjunction of that good with the truth and good which He acquired to Himself as a man born, and also the derivations therefrom; and since these things are, as already said, of such a nature as not to fall into the understanding, not even the angelic, they therefore cannot be explained in detail. Moreover, they are mere names, by which that Divine with its deriva-

tions is described; and to explain mere names, without any historic sense preceding and following, to give a confirming light, would be putting the subject in doubt, since there are few who believe, however clearly it may be shown, that real things are signified by the names in the Word. For these reasons it will be well only to transcribe what is found in this chapter, and to add some explanation in a general way, by means of such things as may be adapted to the apprehension, and which are only foreshadowings. For the things which are in the Divine are in no wise apparent to any one, but the things which are from the Divine appear in a most general manner, according to the understanding into which they fall, and yet only as shadows. It is to be known, moreover, that no man is born into any good, but every one into evil — into interior evil from his father, and into exterior evil from his mother; for every one's hereditary nature is evil. But the Lord alone was born into good, and into Divine good itself, as to what was from the Father. This Divine good into which the Lord was born, is what is here treated of. Its derivations are what came forth in the Lord's Human, when He made it Divine, and by means of which He glorified it. Hence it is that something of general explanation can be added.

4645. Verses 6–8. *And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from Jacob his brother. For their substance was too great to dwell together; and the land of their sojournings could not bear them because of their cattle. And Esau dwelt in mount Seir; Esau he is Edom.* "And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from Jacob his brother" signifies all things of Divine good and truth therefrom, which He still

had, with which there was correspondence in heaven, and hence in which heaven was; withdrawing from Jacob was for the sake of the representation. "For their substance was too great" signifies on account of infinity; "to dwell together," signifies representatives; "and the land of their sojournings could not bear them because of their cattle" signifies that all things cannot be described. "And Esau dwelt in mount Seir" signifies the truth of natural good; "Esau he is Edom" signifies the Lord's Divine Human.

4646. Verses 9–14. *And these are the generations of Esau the father of Edom in mount Seir: these are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz the son of Esau; and she bare to Eliphaz Amalek: these are the sons of Adah Esau's wife. And these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau's wife. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah.* "And these are the generations of Esau the father of Edom" signifies the derivations in natural Divine good; the father of Edom is the Divine good from which the others are derived; "in mount Seir" signifies as to the truths of good; "these are the names of the sons of Esau" signifies the quality of the derivations; "Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau" signifies their states from the marriage of good and truth. "And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz" signifies the first derivation of good. "And Timna was concubine to Eliphaz the son of Esau" signifies things that serve them; "and she bare to Eliphaz Amalek" signifies the sensual; "these are the sons of Adah Esau's wife" signifies a second derivation. "And these are the sons of Reuel;

Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau's wife" signifies a third derivation. "And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah" signifies a following derivation.

4647. Verses 15–19. *These are the dukes of the sons of Esau: the sons of Eliphaz the firstborn of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, duke Amalek. These are the dukes of Eliphaz in the land of Edom; these are the sons of Adah. And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; these are the dukes of Reuel in the land of Edom; these are the sons of Basemath Esau's wife. And these are the sons of Oholibamah Esau's wife; duke Jeush, duke Jalam, duke Korah: these are the dukes of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, and these are their dukes: he is Edom.* "These are the dukes of the sons of Esau" signifies the principal truths of good; "the sons of Eliphaz the firstborn of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, duke Amalek" signifies the first classification, and their quality, and of what quality they are also in the Lord's kingdom. "These are the dukes of Eliphaz in the land of Edom; these are the sons of Adah" signifies the principal truths of the first class. "And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah" signifies another class, and their quality, as in heaven; "these are the dukes of Reuel in the land of Edom" signifies a second classification; "these are the sons of Basemath Esau's wife" signifies from the marriage of good and truth. "And these are the sons of Oholibamah Esau's wife" signifies the principal truths of a third classification; "duke Jeush, duke Jalam, duke Korah" signifies their quality, and hence in the Lord's kingdom; "these are the dukes of

Oholibamah the daughter of Anah, Esau's wife" signifies the principal truths arising from the conjunction of good and truth; these twelve dukes are as the twelve tribes, according to arrangement from good. "These are the sons of Esau, and these are their dukes" signifies that these are the principal of the truths of good; "he is Edom" signifies in the Lord's Divine Human.

4648. Verses 20–28. *These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan; these are the dukes of the Horite, the children of Seir in the land of Edom. And the children of Lotan were Hori and Hemam; and the sister of Lotan was Timna. And these are the children of Shobal; Alvan and Manahath and Ebal, Shepho and Onam. And these are the children of Zibeon, both Aiah and Anah: this is Anah who found the mules in the wilderness, as he fed the asses of Zibeon his father. And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah. And these are the children of Dishon; Hemdan and Eshban and Ithran and Cheran. These are the children of Ezer; Bilhan and Zaavan and Akan. These are the children of Dishan, Uz and Aran.*

2 "These are the sons of Seir the Horite, the inhabitants of the land" signifies truths therefrom in their order; "Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan" signifies their quality; "these are the dukes of the Horite, the children of Seir" signifies the chief truths of good from the former; "in the land of Edom" signifies in the Lord's Divine Human. "And the children of Lotan were Hori and Hemam; and the sister of Lotan was Timna" signifies another class of truths. "And these are the children of Shobal; Alvan and Manahath and Ebal, Shepho
3 and Onam" signifies a third class and their quality. "And these are the children of Zibeon, both Aiah and Anah" signifies a third class and their quality; "this is Anah who found the mules in the wilderness" signifies truths from

knowledges; "as he fed the asses of Zibeon his father" signifies when he was in knowledges. "And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah" signifies a third class and their quality. "And these are the children of Dishon; Hemdan and Eshban and Ithran and Cheran" signifies a fourth class and their quality. "These are the children of Ezer; Bilhan and Zaavan and Akan" signifies a fourth class and their quality. "These are the children of Dishan, Uz and Aran" signifies a fifth class and their quality.

4649. Verses 29, 30. *These are the dukes of the Horite; duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan. These are the dukes of the Horite, according to their dukes in the land of Seir.* "These are the dukes of the Horite" signifies the principal truths from those that follow; "duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan" signifies their quality. "These are the dukes of the Horite, according to their dukes in the land of Seir" signifies the principal truths in what is successive.

4650. Verses 31–39. *And these are the kings that reigned in the land of Edom, before there reigned a king over the children of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. And Hadad died, and Samlah of Mazrekah reigned in his stead. And Samlah died, and Shaul of Rehoboth by the river reigned in his stead. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Mat-*

red, the daughter of Me-zahab. "And these are the kings that reigned in the land of Edom" signifies the principal truths in the Lord's Divine Human; "before there reigned a king over the children of Israel" signifies when interior spiritual natural truth had not yet risen. "And Bela the son of Beor reigned in Edom" signifies the first truth; "and the name of his city was Dinhabah" signifies doctrine therefrom. "And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead" signifies what is therefrom as from its essential, and its quality. "And Jobab died, and Husham reigned in his stead" signifies what was therefrom; "of the land of the Temanites" signifies whence it was. "And Husham died, and Hadad the son of Bedad, reigned in his stead" signifies what was therefrom; "who smote Midian in the field of Moab" signifies purification from falsity; "and the name of his city was Avith" signifies doctrines therefrom. "And Hadad died, and Samlah of Mazrekah reigned in his stead" signifies what was from these doctrines and its quality. "And Samlah died, and Shaul reigned in his stead" signifies what was therefrom; "of Rehoboth by the river" signifies its quality. "And Shaul died, and Baal-hanan the son of Achbor reigned in his stead" signifies what was therefrom, and its quality. "And Baal-hanan the son of Achbor died, and Hadar reigned in his stead" signifies what was therefrom; "and the name of his city was Pau" signifies doctrine; "and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab" signifies its good.

4651. Verses 40–43. *And these are the names of the dukes of Esau, according to their families, according to their places, by their names; duke Timnah, duke Alvah, duke Jetheth; duke Oholibamah, duke Elah, duke Pinon; duke Kenaz, duke Teman, duke Mibzar; duke Magdiel, duke Iram. These are the dukes of Edom, according to their habitations in the land of their possession. This is Esau the father of Edom.* "And these are the names of

the dukes of Esau, according to their families, according to their places, by their names" signifies the doctrines of good from them, and their rise, state, and quality; "duke Timnah, duke Alvah, duke Jetheth; duke Oholibamah, duke Elah, duke Pinon; duke Kenaz, duke Teman, duke Mibzar; duke Magdiel, duke Iram" signifies the quality of their doctrines. "These are the dukes of Edom" signifies the principal doctrines; "according to their habitations in the land of their possession" signifies as to truths and goods. "This is Esau the father of Edom" signifies the Lord's natural Divine good in the Lord's Divine Human.

CONTINUATION CONCERNING CORRESPONDENCE WITH THE GREATEST MAN OR WITH HEAVEN, AND HERE CONCERNING THE CORRESPONDENCE OF THE HEARING AND EARS WITH THAT MAN.

4652. What the correspondence is between the soul and the body, or between the things of the spirit which is within man and those of his body which are without him, may be manifestly evident from the correspondence, influx, and communication of thought and apperception which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the apperception of speech is nothing but the hearing of his spirit. When man is speaking, his thought does not indeed appear to him as speech, because it conjoins itself with the speech of his body, and is in it; and when man hears, his apperception does not appear in any other way than as hearing in the ear. This is the reason that most persons who have not reflected, do not know otherwise than that all sense is in the organs of the body, and hence that when those organs fall to decay by death, nothing of sense survives, whereas man, that is, his spirit, then comes into his veriest life of sensation.

2 That it is the spirit which speaks and hears, was made manifestly evident to me from conversations with spirits. Their speech communicated to my spirit fell into my interior speech, and thence into the corresponding organs, and closed there in an effort which I sometimes manifestly perceived. Hence their speech was heard by me as sonorously as the speech of a man. Sometimes when spirits spoke with me in the midst of a company of men, because their speech was heard so sonorously, some of them supposed that they were also heard by those present there. But it was answered that it was not so, because their speech flowed into my ear by an internal way, and human speech by an external way. It is manifest from this how a spirit spoke with the prophets — not as man with man, but as a spirit with a man, that is, in him (see Zech. i. 9, 13; ii. 2, 7; iv. 1, 4, 5; v. 10; vi. 4; and in other places). But I know that these things cannot be comprehended by those who do not believe that man is a spirit, and that the body serves this spirit for uses in this world. Those who have confirmed themselves in this, are not willing indeed to hear about any correspondence; and if they hear, as they are in the negative, they reject it, and indeed are made sad that anything is taken away from the body.

4653. The spirits who correspond to the hearing, or who constitute the province of the ear, are those who are in simple obedience, that is, those who do not reason whether a thing is so, but believe it is, because it is said by others to be so: hence they may be called obediences. The reason of their being such is that the hearing is to speech as the passive to its active, and thus as he who hears a speaker and acquiesces. Hence also in common speech, to give ear to one is to be obedient, and to hearken to the voice is to obey; for the interior things of man's speech have derived their origin in great part from correspondence; for the reason that man's spirit is among spirits in the other life, and thinks there; though man is altogether ignorant of it, and the corporeal man is not willing to know it.

There are many differences among the spirits who cor- 2
respond to the ear, that is, to its functions and offices. There are those who have reference to each of its little organs — some to the external ear, some to the membrane called the drum of the ear, some to the interior membranes which are called windows, some to the hammer, to the stirrup, to the anvil, the cylinders, and the cochlea; and there are those who have reference to parts still more interior, even to those substances which are nearer to the spirit, and to those at length which are in the spirit; and at last they are inmostly conjoined with those who belong to the internal sight, from whom they are distinguished by their not discerning so well, but giving as it were passive assent to them.

4654. There were spirits with me who flowed in very strongly into my thought when it was exercised upon such things as were of Providence, and especially when I was thinking that things were not coming to pass which I was expecting and desiring. It was said by angels that they were spirits who when they lived in the body, and prayed for anything and did not obtain it, were indignant, and let themselves fall into doubt concerning Providence on that account; but still when they were out of that state they exercised piety according to what others told them, and were thus in simple obedience. It was said that such belong to the province of the external ear or auricle, and they also appeared there when they spoke with me.

4655. Moreover, spirits have many times been noticed as near about the ear, and also as within it. Their being noticed as within it, is because it so appears, the state in the other life being what makes the appearance. They were all simple and obedient.

4656. There was a spirit who spoke with me at my left outer ear, at the back part of it, where are its elevator muscles. He told me that he was sent to tell me that he did not reflect at all upon the things which others spoke, but

only took them in with his ears. When he was speaking, he belched out his words, as it were, and also said that this was his manner of speaking. From this it was given to know that there was nothing interior in his speech, and thus little of life; and that this was the reason of the belching. It was said that those who attend little to the sense of a thing are such, and belong to the cartilaginous and bony part of the external ear.

4657. There are spirits, who sometimes spoke with me, but by muttering, and this quite near to the left ear, as if they wished to speak in the ear so that no one would hear. But it was given to tell them that this is not proper in the other life, because it shows them to be whisperers, and to have become imbued with the habit of whispering; and very many of them are of such a character as to observe the vices and faults of others, and tell them to their companions when others would not hear, or to whisper them in the ear to those present; and they see and interpret everything in a bad light, and prefer themselves to others; and for that reason they can by no means be admitted into the company of good spirits, who are not such as to hide their thoughts. It was said that such speaking was nevertheless heard in the other life louder than open speech.

4658. To the interiors of the ear belong those who have the sight of the interior hearing, and obey the things which the spirit of it there dictates, and give fit utterance to its dictates. What their character is, has also been shown. A kind of penetrating sound was apperceived from below, by the left side, extending up to the left ear. I noticed that they were spirits who were thus striving to come forth; but of what character they were, I could not know. But when they had struggled forth, they spoke with me, saying that they had been logicians and metaphysicians, and that they had immersed their thoughts in such things with no other end but that of hearing themselves called learned, and of thus coming to honors and wealth, lamenting that they were

now passing a miserable life, because they had imbibed such things without any other use, and thus had not perfected their rational by them. Their speech was slow, and of a muffled sound. Meanwhile two were speaking with 2
each other above my head; and when it was asked who they were, it was said that one of them was a man most renowned in the learned world, and it was given me to believe that it was Aristotle. Who the other was, was not told me. The former was then let into the state in which he was when he lived in the world; for every one can easily be let into the state of his life which he had in the world, because he takes all the state of his life with him. But what surprised me, he applied himself to my right ear, and there spoke hoarsely, but still sanely. From the sense of his speaking I apperceived that he was of altogether a different genius from those scholastics who first rose up, in that the things which he wrote he wrought out from his own thought, and produced therefrom his philosophy; so that the terms which he invented, and which he imposed on the subjects of his thought, were the forms of expression by which he described interior things; also, that he was excited to such things from the enjoyment of his affection and the desire of knowing the things which were of thought, and that he followed obediently what his spirit dictated. For this reason he came to my right ear. It is different with his followers, who are called scholastics and who do not go from thought to terms, but from terms to thoughts, and thus in a contrary way. And many of them do not even go to thoughts, but only stick in terms; and if they apply these, it is to prove whatever they wish, and to impose on falsities an appearance of truth, according to their desire of persuading. Hence to them philosophy is the means of becoming insane rather than of becoming wise, and hence they have darkness in the place of light. I 3
afterward spoke with him respecting analytic science, and it was given to say that a child speaks more things philo-

sophically, analytically, and logically in a half-hour than he would be able to describe in volumes — because all the things of human thought and thence of human speech are analytical, the laws of which are from the spiritual world — and that he who wishes to think artificially from terms is not unlike a dancer who wishes to learn to dance from the knowledge of the moving fibres and muscles; but if his thought should stick in this knowledge when he is dancing, he would scarce be able to move his foot; while yet without that knowledge he moves all the moving fibres scattered throughout his entire body, and in adaptation to them the lungs, the diaphragm, the sides, the arms, the neck, and all the rest, for describing all of which, volumes would not suffice; and that it is similar with those who wish to think from terms. These things he approved, saying that if things are learned in this manner, they proceed in inverted order, adding, If any one wishes to be foolish, let him proceed so; but let him think continually of use, and from
4 within. He then showed me what idea he had had of the Supreme Deity, namely, that he represented Him to himself with a human face and encompassed about the head with a radiant circle; and that he now knew that the Lord is Himself that Man, and that the radiant circle is the Divine going forth from Him, which flows not only into heaven, but also into the universe, and disposes and rules them, adding that He who disposes and rules heaven, also disposes and rules the universe, because the one cannot be separated from the other. And he also said that he believed in one only God, Whose attributes and qualities had been distinguished by as many names as were worshipped
5 as gods by others. A woman was seen by me who stretched out her hand, wishing to stroke his cheek. When I wondered at this, he said that when he was in the world such a woman was often seen by him, who as it were stroked his cheek, and that her hand was beautiful. The angelic spirits said that such women were sometimes seen by the ancients,

and were called by them Pallases; and that she appeared to him from the spirits who, when they lived as men in ancient times, were delighted with ideas and indulged in thoughts, but without philosophy. And because such spirits were with him, and were delighted with him because he thought from the interior, they therefore presented such a woman representatively. Lastly he told what kind of idea 6
he had entertained respecting man's soul or spirit, which he called *pneuma* — namely, that it was an unseen vital something, as of ether. And he said that he had known his spirit would live after death, because it was his interior essence, which cannot die because it can think; and further that he could not think distinctly concerning it, but only obscurely, because he had no knowledge respecting it from any other source than from himself, and a very little also from the ancients. Moreover, Aristotle is among sane spirits in the other life, and many of his followers are among the foolish.

4659. It was said above (n. 4652) that man is a spirit, and that his body serves him for uses in the world; and it has been said occasionally elsewhere that the spirit is the man's internal, and the body his external. They who do not apprehend how it is with man's spirit and with his body, may suppose from this, that the spirit thus dwells within the body; and that the body as it were encompasses and invests it. But it is to be known that the spirit of man is in his body, in the whole and in every part of it; and that it is its purer substance, both in its organs of motion and in those of sense, and everywhere else; and that the body is the material part that is everywhere annexed to it, adapted to the world in which it then is. This is what is meant by man's being a spirit, and by his body serving him for uses in the world; and by the spirit's being his internal, and the body his external. From this also it is manifest, that man after death is in an active and sensitive life, and also in the human form, in like manner as in the world, but in greater perfection.

4660. Continuation concerning Correspondence with the Greatest Man or Heaven, at the end of the following chapter, and there concerning the correspondence of the taste and of the tongue.

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